

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., July 11, 1940

NEW SERIES
VOLUME XLII. No. 28

GRACIOUS TOKENS OF CHRISTIAN FELLOWSHIP
Gratifying Response To British Appeal
By Louie D. Newton, Secretary
Baptist World Emergency Committee of the
Southern Baptist Convention

—o—
Reports now reaching our committee of individual, family and local church gifts for the British Baptist Mission Fund reveal a glorious spirit on the part of our Southern Baptist people. Letters from pastors, state secretaries, editors, and other leaders give assurance of the coming victory.

Take an example or two:

The Georgia Baptist Woman's Missionary Union executive board met last week, and the president, Mrs. Frank Burney, asked me to come in and tell the board briefly about the appeal of the British Baptist Mission Society. That afternoon I received the following telegram from Mrs. Burney:

"Our executive board voted one thousand dollars as cash gift today to aid in British Baptist Mission emergency."

I later learned that this gift was made from a reserve fund which the Georgia women have been creating from time to time from special love offerings for any emergency that might ever arise. One feels that it is veritably another alabaster box broken in joyous tribute to the Master.

A letter in the Friday morning mail from an elderly woman in our church, away for the summer in a quiet mountain retreat, encloses the full amount of a check which she has just received from the Home Mission Board on her annuity. "I will not be there Sunday, July 14, when the offering is received in our church. I am glad to give it all, and I only wish I had more to give," she writes. Another alabaster box!

We hope to send a report to the denominational papers the week following Sunday, July 14, indicating something of the response of the churches. Please send me a night letter Sunday night, giving the amount of the offering of your church. Address: 1085 Ponce de Leon Avenue, N. E., Atlanta. Thanks.

BR

Merigold Baptist Church has recently held a well attended training school for teachers and officers. Three classes were held each night, one for adults, intermediates and juniors. Fifty-two were present, the largest attendance, and forty-four persons took the final examination.

A special appeal is being made this month by the Baptist Bible Institute for contributions with which interest charges falling due on the first of August may be met. Dr. Hamilton reports that already contributions are being received, and he is confident that with the continued prayers and financial aid of God's people, the amount falling due on the first of August will be met.

New Albany: We had a great Youth's Revival. Fifteen baptized, followed by a splendid D. V. B. S. Eight more saved. The parsonage is about half completed. It will be a beautiful new home. You will have to come by this fall and enjoy it. The Sunday school and worship services greatest in attendance and interest since I've been here. B. Y. P. U. growing. Money in this section thin. We have had to import corn for bread all over the county but in spite of it all we are running nearly par.—J. P. Kirkland, Pastor.

The editor had planned to take a vacation in August but finds it necessary to start earlier. Indeed he has already started. His vacation began Wednesday, July third in the Baptist Hospital in Jackson, from which these lines are written "with mine own hand." He hopes to be at home before they appear in The Baptist Record, and will probably not be in the office for two or three weeks. In the meantime Mr. Crawford H. Lipsey of Brookhaven will help in the office, and brother Goodrich and others in the office have volunteered to help in every possible way. Send us in all the good news from your field.

When a substitute enters a football game usually the spectators do not expect as much of him as was expected of the "regular" who was forced from the game on account of a temporary injury. And frequently he does not have the sympathy of the crowd, but all the blame for errors committed by the team after he enters the game are placed with great emphasis on him. The substitute enters the game with "fear and trembling," and you can hear some one on the sideline say: "He looks like he's scared to death." He feels that too great a responsibility is being placed on him. My father's illness has made it necessary for him to take a vacation, and he has asked that I substitute for him during the time he is away. Only my love for him and my willingness to do anything for him that I can make me accept the responsibility, for I enter the game with actual "fear and trembling" and a realization of my inability and inexperience. My request of the readers of The Baptist Record is that they bear with patience this period of time that a substitute must try to carry on the work of one who has been a regular on the team for over 28 years. Frequently the injury of a member of a team serves as a stimulus to the other members and the team's supporters and causes them to rally, fight harder and work together in a greater way. May I ask for your sympathy and your support. I would appreciate articles being sent in for publication on vital church problems. Can't we have a number of articles from some of the leading laymen of the churches? Please help us in any way you can.—C. H. Lipsey.

Byram: The membership has increased from 75 to 90 since January 1. Rev. C. S. Pigott is pastor.

Ex-Governor A. H. Longino of Jackson has offered to give a sufficient amount of building stone known as travertine marble for the new library building at the Baptist Bible Institute, if funds can be raised for the erection of a worthy structure. President Hamilton says that some good Baptist certainly ought to meet this challenging offer.

Dr. W. F. Yarborough of Pickens made a call at the editor's office and paid a short visit to the editor at the hospital on his return from Crystal Springs. At Crystal Springs he was present Sunday at a special church dedication and home coming service. He reports a good day with a large crowd at the services. Dr. Yarborough preached at the evening service. He was many years ago pastor of the Crystal Springs church. Two other former pastors, Rev. J. P. Harrington and Rev. J. W. Dickens, were on the program, and the present pastor, brother A. B. Pierce, preached the dedication sermon.

VARIED PROGRAM ARRANGED FOR SOUTHWESTERN MISSISSIPPI BAPTIST ASSEMBLY

Arrangements for an assembly of Baptist churches in Southwest Mississippi July 14 to 19 in Percy E. Quin state park are being worked out by a committee of the Rev. J. B. Quin, Summit Baptist Church; the Rev. Wyatt R. Hunter, First Baptist Church, McComb; and the Rev. Fred B. Bookter, Central Baptist Church, McComb.

A fine program for the assembly has been arranged to include information, inspiration and recreation.

Dr. D. A. McCall, Mississippi state mission secretary, will be the inspiration speaker. The Rev. S. J. Rhodes, of Gillsburg, will have charge of the music and Miss Almeta Reeves will be the pianist.

The program has been arranged as follows:

6:30 a. m.—Sunrise prayer service.

7:00 a. m.—Breakfast.

8:00-9:00 a. m.—Study courses for Sunday School, Royal Ambassadors and Girls Auxiliary.

9:00-10:00 a. m.—Baptist Training Union study courses.

10:00-10:15 a. m.—Recess.

10:15-11:15 a. m.—Inspirational Messages—Rev. D. A. McCall, state mission secretary.

11:15-12:15—W. M. U. study courses.

12:30 p. m.—Dinner.

1:00-6:00 p. m.—Recreation, swimming, fishing, boating and games.

6:00 p. m.—Supper.

7:15 p. m.—Special features.

7:45 p. m.—Praise and prayer, by Rev. S. J. Rhodes.

8:15 p. m.—Inspirational message.

9:00 p. m.—Adjournment.

BR

Hardy: Rev. O. B. Beverly, a student at B. B. I., is spending the summer on his field at Hardy. The people are enjoying services twice each Sunday. They also appreciate having his family.

Pastor Leo Green of Poplarville has with him in a meeting Dr. Otto Whittington of Little Rock as preacher and Rev. W. W. Grafton as song leader, beginning July 3 and running through July 14.

The Bethany Baptist church in Sunflower County has improved the Sunday school and the Lord has added another member to the church. Pray for us as we grow in the grace and knowledge of the Lord.—J. W. Sturdivant, Merigold.

Tchula—Vacation Bible school was recently conducted in our church, 65 were enrolled. It was the first ever held here due to the fact that Tchula has had a non-resident pastor throughout its entire history with the exception of one year.—C. J. Olander.

Morrison Chapel Baptist Church has just closed a successful Bible school. In spite of the rain the people came in large numbers. Good work was done in each department and a large adult class was reported. There were two professions of faith.

Van Winkle: The D. V. B. S. was held the week of June 23-28 with attendance throughout of 110. Visiting leaders from First Church, Jackson, were Winnifred Murphy, Martha Hayes and Lou Anne Phelps. We feel that much has been accomplished as the adults were taught leadership in the work just as the children were taught Bible and many joyous things that go along with Vacation Bible schools.—Reporter.

Sparks and Splinters

The Grady Hospital in Atlanta is said to have asked the city for \$300.00 a month to provide male nurses to take care of the unruly drunks. The mayor of that city a few years ago was set on getting the prohibition law repealed.

J. Edgar Hoover, head of the Federal Bureau of Information says that for every dollar the state collects in return from the liquor business, the state pays five dollars to support jails, almshouses and other penal institutions.

Brother Joe Crawford is to do the preaching for the Thrasher revival which begins second Sunday in July. We are looking forward to a good meeting as he has held two successful revivals at Thrasher in former years.

We have never known a time when money will bring poorer returns in the world's markets than it does today. And we have never known a time when it will do more good in the kingdom of God. It ought not to be hard to decide where is the better place to invest it.

Lumberton: It is a joy to be connected with Mississippi Baptists. The church at Lumberton is a source of inspiration and encouragement. Our people are greatly enjoying the Baptist Record. I have also found it to be very helpful.—J. W. Wood, Pastor.

In common with nearly all Americans we grieve over the distress in France and England caused by the present war. But we wonder if things might not have been different now, if those countries had made an honest effort to pay their honest debt to this country incurred in the war 20 years ago.

On June 21 we closed our V. B. S. here at New Augusta. Our enrollment was 91 with an average attendance of 66.8. On the closing day some 19 made profession of faith in Christ. The leaders of the Intermediate, Junior, Primary and Beginner departments respectively were: Wilbur Carpenter, Mrs. George T. Dinnis, Jr., Mrs. Frederick Myers and Mrs. Homer Odom. They, together with their assistants, did an excellent work.—O. P. Moore, Pastor and Principal.

It was Dr. Williams, I think, who told the story of a little dog which barked furiously at the Confederate soldiers as they marched into Pennsylvania just before the battle of Gettysburg. A little girl who owned the dog ran to her mother and said, "O mother, Fido is going to bite the army." God's people are marching and fighting today against great odds. And every now and then you will hear somebody whose only part in the conflict is to bark at the army.

A few days ago it was reported in the daily papers that a group of men gathered a number of people known as "Jehovah's Witnesses," or Russellites, who had been working or witnessing in Jackson, escorted them to the other side of the Vicksburg bridge over the Mississippi River and told them to keep going west. Now we have no sympathy with the teaching of these Russellites. On the contrary we regard them as a general and specific nuisance. But this method of dealing with people in error is neither good religion nor good democracy. We do not know how much force was used to insure the enforced departure of these people. But it seems impossible to avoid the fear at least that the people who formed this committee outside the law were a thing in disobedience of the law. God in heaven does not save people by violation or disregard of law. And any man or group of men who undertakes to regulate the country or community by violation of the law is himself a law breaker and renders himself subject to prosecution by and punishment of the law. This is a free country; and that means that people are at liberty to worship God according to the dictates of their own consciences, so long as they themselves do not violate the law of the land. If the law has been violated, we have courts to attend to that.

LUMBERTON

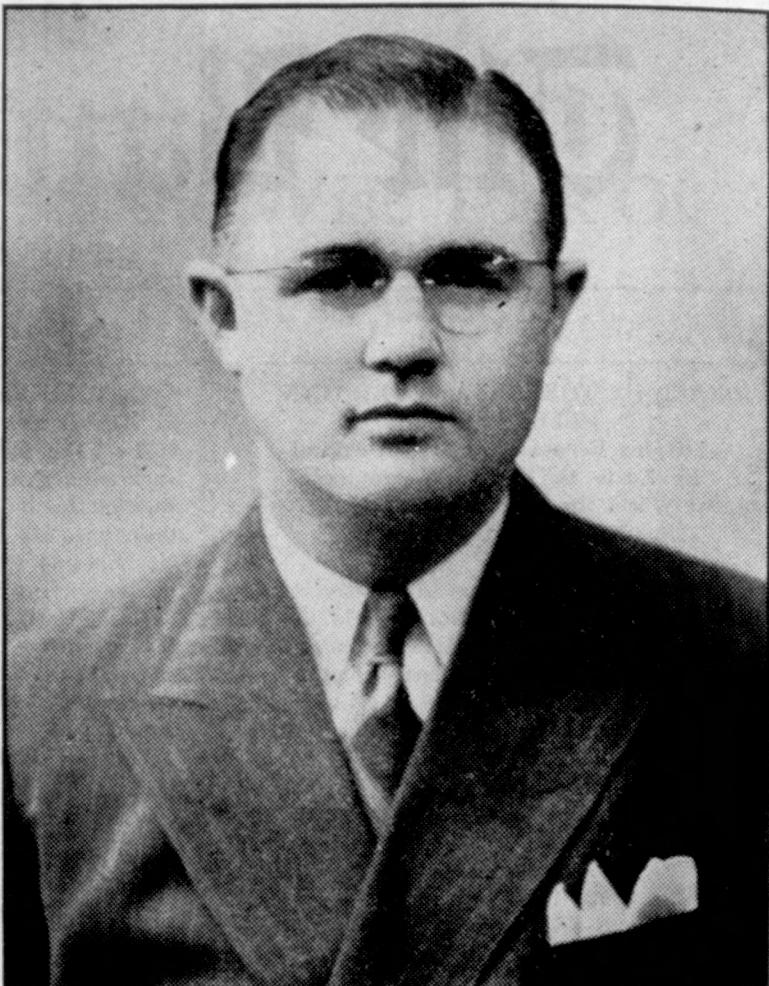
After being without a pastor since March 17th Lumberton Church has called Rev. J. W. Wood, a recent graduate of B. B. I., formerly of Angie, and other points in Louisiana.

Pastor Wood and his talented wife were enthusiastically welcomed, and were given a pounding by the church members.

Growing interest is apparent in all the activities of the church under his able leadership, and great things are expected to be done for the Lord.

The second Sunday in August has been stated as the beginning of our revival meeting, with brother Wood preaching.

T. A. King.



REV. J. W. WOOD

THE WORLD'S SUPREME NEED

By J. B. Gambrell

—o—

At the close of the Civil War the South was financially bankrupt. Society was disrupted to an extent beyond the conception of this generation. A victorious and fierce radicalism occupying all the seats of power, sought to complete the ruin of Southern civilization by putting power in the hands of the negroes, lately emancipated and wholly incompetent. The bad elements of both races broke out in disorders of every sort. There was no law that any good man could appeal to for protection of life, liberty or property. Carpet-baggers descended on the country like vultures, and they were joined by scalawags, all of them bound together by the cohesive power of plunder. Civilization never saw a darker day.

In that time when all the corrupt passions of human hearts were turned loose, backed by the general government, through its carpet-bag appointees, revivals saved the South, and, at the same time saved the nation the unspeakable shame and blunder of the success of an anti-Christian blunder. Revivals tempered the spirits of the people, gave them fortitude and directed their thoughts toward the better things of life. I shall never forget nor cease to thank God, that with my soul embittered beyond words by the losses of war, and more by what was going on around me, I was caught up in a great conquering revival spirit and in one blessed hour the Holy Spirit of God swept through my soul like gales from the heavenly hills. Not even a root of bitterness was left in my heart, and from that day to this I have had no trouble in forgiving. Can we know that there is a divine spirit who can renovate human hearts and set them to the music of heaven? Yes, I as certainly know that there is such a spirit as I know that there is such a thing as the wind.

What happened to me happened to a vast multitude in the South in those dark days. Revivals saved the South, and in saving the South then, saved it today. They saved civilization. The world needs at this juncture the subduing,

(Continued on page 6)

LUMBERTON'S NEW PASTOR

Pastoral Problems

By Norman W. Cox

"TRANSIENT MENDICANTS"

In my twenty-five years and more as a pastor I have helped scores of transient mendicants who promised faithfully to return the aid I bestowed upon them. I want to bear public witness to the fact that not once in all these years have I ever received so much as a postal card from one whom I thus aided.

All of us know that there are a lot of folks in this world who eke out an existence by floating around over the country and imposing themselves and their need upon the generosity of those who respond to their hard luck tales of woe.

Four times in the past year the same man has been to my door who claimed to be making a journey either to Texas from West Virginia or to West Virginia from Texas and had a sick wife, he claimed, here in Meridian and had to have some money to buy her some medicine and food.

Recently the pastors and churches of Meridian have done something that we believe will be of value in most communities, if they would do it with reference to dealing with transient beggars. We persuaded the mayor to get the city government to match dollar for dollar a fund which we have created for dealing with this type of beggar and every beggar that comes along who does not live in Meridian we send to the chief of police. The chief of police has instructions to do what ought to be done for those who in his judgment should be helped on their way. It is amazing how many do not go to him. He has instructions to treat them kindly and do for them when they ought to be helped. It is working mighty well here and already we have noticed a decline in the number of transient appeals because the regular dead-beats soon get the word around about the methods employed by the people of a given community in dealing with folks of this kind.

Thursday, July 11, 1940

THE BAPTIST RECORD

3

THE BATTLE OF BALTIMORE
By Arthur J. Barton

—o—

Yes, that's it; "The Battle of Baltimore." It was a real battle. No tanks nor destructive explosives were used but it was a real battle—a battle of wits, a battle of conviction between Christian men, each of whom esteemed the others and had all respect for the rights of opinion and freedom of expression on the part of each of the others.

The issue involved, as seen by this writer, was, whether the Southern Baptist Convention should remain true to fundamental Baptist principles and practice; whether the Convention would continue as a Baptist Convention, composed of individuals without any authority over the churches, or whether the Convention would depart from the Baptist way and wander into ecclesiastical by-paths by virtually declaring itself to be "The Southern Baptist Church," with power and authority to enter into an ecclesiastical world organization to be known and styled "The World Council of Churches."

The report prepared by a committee of thirteen able and representative men, excusing the presence of this writer on the committee, and submitted by Dr. George W. Truett, was as brief and simple and sane as a report could possibly have been made on this subject. It was thoroughly Christian and fraternal in spirit. It simply set out the character and limitations of a Baptist Convention, composed of individuals and organized for missionary, educational and benevolent purposes, which limitations make it absolutely impossible for such Convention to speak and act in a purely ecclesiastical way for Baptist churches. For these simple but profound reasons the report suggested and recommended that the Convention decline the invitation of the "World Council of Churches," that we affiliate with that organization.

To many of us it seems incredible that any well informed Baptist, especially any Baptist minister, could dissent from such a view or could believe that Baptists ought to be part and parcel of such world organization as is proposed in the World Council of Churches. But whatever the views of any one, there were several brethren who strongly opposed the report and strongly advocated that Southern Baptists should enter the World Council. The Convention bore itself finely and gave full and free recognition to the right of individual opinion and to the utmost freedom of discussion. So, we had a real Baptist hour, one of the finest hours that the Southern Baptist Convention has had for a long while.

It was not a battle of youth against age, as some, even among those who spoke, seemed to think. One young pastor served notice on the Convention that the Youth's Brigade is marching and that soon they will have sufficient numbers to change the attitude of the Convention on such questions. My guess is that this excellent brother is neither a prophet nor the son of a prophet on this question. My guess is that the Southern Baptist Convention will remain true to fundamental Baptist principles through the years to come and will continue to stand out as the one Baptist body in all the world which clearly understands and is definitely loyal to the teachings of the New Testament.

But whatever be the facts at this point, the fine young man was in error in assuming that this was a battle of youth against age. The truth is the brother who fired the first shot and presented a petition signed by a goodly group, Dr. Ryland Knight, is among the older men of the Convention. Another who strongly opposed the report and advocated our going into the World Council was Dr. R. J. Bateman of Memphis, Tenn., who is not at all a youth but who may be properly and fairly ranked as one of the veterans of the Convention. So, if there was a youth's brigade, it was a youth's brigade with aged and veteran leadership.

The paper read by Dr. Knight clearly demonstrated the fact that there had been free and extended conference among those who wished to

oppose the report. That was altogether good. It indicated clearly that the full strength of the opposition was carefully considered and developed and organized in advance of the meeting. So, we may suppose that in the final vote we had a full exhibition of the strength of the opposition.

One thing should have been done which was not done. Immediately upon the reading of Dr. Knight's paper a motion should have been made that the paper be respectfully received and made a matter of record and that the request of the brethren for a standing vote was thereby granted. In truth Dr. Truett had already made request for a standing vote in his opening address. Dr. Truett was entirely correct in disclaiming the statement referring to the report as Dr. Truett's report. In this matter, as in all matters, Dr. Truett rendered distinguished service, but the report was the report of the entire committee which had cooperated fully in its preparation.

It is to be regretted that the vote which was taken by standing was not counted and recorded. While the vote was taken by common consent and there had been no formal call for a "division" it is always proper in a parliamentary body to count and record any vote taken by standing, when this method is adopted in response to a formal request. I should say that there were not more than forty or fifty votes against the report, whereas there must have been two thousand to twenty-five hundred for its adoption. No matter about the exact figures, the negative vote was negligible, and, as already said, the full strength of the negative view had probably been developed both in the conferences held before the discussion and by the discussion itself.

It was a fine, royal Baptist battle with perfect freedom of discussion and without one hint or suggestion of ill temper and bad spirit. As long as Baptist democracy can function in this fashion we may be confident for the future. As Dr. Gambrell used to say, "Baptists do not work well with a blind bridle." Let us rejoice that after the Battle of Baltimore the Southern Baptist Convention stands true and loyal to fundamental New Testament truth.

Wilmington, N. C.

—BR—

THE FUTURE OF THE DENOMINATIONAL COLLEGE

An Address delivered by F. W. Boatwright before the Southern Baptist Convention, June 14, 1940

—o—

(This address must be given in installments.
—Editor.)

The statement of my topic indicates that your committee expects me to foretell the future. I recall that the Greek historian Xenophon declares that he who prophesies after the fact will more frequently come upon the truth than he who speaks before the event. I shall therefore confine myself largely to stirring up your pure minds by way of remembrance of American educational history and shall leave to you the role of prophets after you have heard the facts.

During the past 150 years the difficulties of denominational colleges have been increasing. But for half of this period, or until the close of the War Between the States seventy-five years ago, the pressure of colleges supported by the state was so slight as to be scarcely noticeable. In the colonial period of our history nearly all colleges were denominational. They trained many of the outstanding founders of the republic, and, as Daniel Webster said at a later time of Dartmouth College, there were those who loved them despite their diminutive enrollment. Thomas Jefferson, author of the Declaration of Independence and of the Virginia Statute for Religious Liberty, was a son of William and Mary College, an institution of the Established church.

James Madison and Alexander Hamilton, authors-in-chief of the Constitution of the United States, were graduates respectively of Presbyterian Princeton and of Episcopal King's College, now Columbia University. Harvard and Yale also contributed alumni who are counted among the

founders of the nascent Union. Friends of the denominational college have never adequately proclaimed the debt this nation owes to the small denominational colleges, which during the century and half from the founding of Harvard College in 1636 to the adoption of the Constitution in 1789, furnished a major share of the intellectual and spiritual leadership of the colonies and of the young republic.

In the decade in which the federal constitution was adopted there developed a movement in the South for establishing state universities. The first of these were Georgia, North Carolina and South Carolina. These tax-supported schools did not at first have great popular appeal and were only remotely rivals of denominational colleges. The field was so vast and colleges so few that not until after the close of the War Between the States was there developed a sense of rivalry and competition. By 1890, however, just half a century ago, the tax-supported colleges were growing rapidly, especially in the newer states of the West and Middle West. Every decade since that date has showed that the state colleges were growing faster in both wealth and student enrollment than were the colleges on private foundation, whether denominational or not. War stimulates the demand for education and favors centralization of political power. This was especially true of the great World War. In the two decades since the World War the state colleges have grown at accelerated pace, and five years ago they surpassed the colleges on private foundation both in income and in student enrollment. There are still many more denominational colleges than there are state colleges, but the latter steadily grow stronger and the former relatively weaker in finances and in students. For some years there have not lacked prophets who predicted the early disappearance of the denominational college. Unfortunately these prophets of disaster could point to many instances of the closing or the consolidation of denominational colleges throughout the country. The dangers and exigencies of the denominational colleges have been the theme of many sessions of the Association of American Colleges and of other smaller organizations.

When we take into account the following facts bearing on the future of the denominational college the outlook appears discouraging. 1. The growing aid by State and Federal governments to tax-supported colleges and the centralizing, nationalistic trend in government characteristic of our times. 2. The decline in philanthropic giving, especially to colleges, aggravated by the tax policies of government. 3. The present low rates of interest on endowment with prospect of a long time trend in this direction, due to huge government debts. 4. A weakened sense of denominational obligation to its colleges, superinduced in part perhaps by the growth of state schools, in part by the number of new welfare agencies fostered by the denomination, and in part also by the prevalent idea that colleges can take care of themselves. 5. The pressure of both governmental and regional standardizing agencies in the direction of raising salaries, hardening terms of tenure and generally determining scholastic requirements. 6. The social security legislation of State and Federal governments which is compelling colleges, regardless of their financial ability, to make provision both for their professional and service staffs. 7. And lastly, the falling birth rate, already affecting elementary and secondary schools, and soon to be a factor in the desperate competition for students among the weaker colleges.

In view of these conditions, which are patent to every thoughtful observer and require no argument, it is evident that many denominational colleges are having or will soon encounter serious financial difficulties and that some of them will undoubtedly find it impossible to survive. Where a college has no adequate constituency, or is illiberal in outlook, its loss will be no great calamity. Colleges are so tenacious of life as the proverbial cat, and do not usually die until their demise is both expected and desired.

EDITORIALS

TEMPORARY INSANITY

Ever get "mad"? Maybe you called it "angry." But to alter slightly an old proverb, a certain pernicious, pungent feline does not change its aroma by altering its name. Probably "mad" is the more appropriate name for the uncontrolled outbursts in which some people indulge. You may think you are merely relieving your feelings by verbal outbursts when somebody else does or says something which provokes you. You may even boast that you have "given him a piece of your mind." Remember that you can only give him a piece of your mind when you have shattered your mind to bits and tossed a fragment of it at somebody's head. The truth is you may have only made a fool of yourself when you thought you were doing or saying something smart.

To get mad and turn your tongue loose is like a man with the itch scratching himself until the blood comes. It may be a disease very similar to that which the demoniac had who proudly called himself "Legion," because he was possessed of many devils. You remember that he "cut himself with stones" and cried out. That's about what a man does who gives way to fits of temper and blazes away at everything in sight or out.

And after the fit of temper is over you may come to yourself and realize what a fool you have made of yourself, and have a sort of sick feeling at the pit of your stomach, close about where your conscience is. Do you know that it is just this sort of thing that sends people to the asylum, or out among the tombs to get away from where sensible people live.

This sort of temporary insanity may become permanent insanity. It may and often does result in outright murder. You remember how Cain got into trouble. He got mad about Abel and allowed his anger to boil till he probably frothed at the mouth, and found a club convenient and seeing his brother coming, he "killed his brother," and trouble started to which there was no end.

The wrath of man worketh not the righteousness of God. It never does any good, and it may result in some shrewd lawyer pleading for you that you did it while temporarily insane. That is where some suicides originate, and the killing of one's self is in the same class as killing somebody else.

Paul says, "Be ye angry and sin not." If you find yourself boiling or stewing on the inside you had better stop. Sit down and shut your mouth tight. Don't spill any of your wrath around. Giving expression to it only intensifies it and provokes others. Let not the sun go down on your wrath. Twenty-four hours is the limit for any man to stay angry, no matter what the provocation. Take a bath in cold water and if it makes the water hot, keep the cold water hydrant running. Or better, you would do well to get down on your knees and talk to the Lord.

BR

Miss Auris Pender, one of our Mississippi missionary, from South China arrived home last week on her first furlough. She is from Holmes County.

Writing from Raymond: Brother D. E. Bedwell who has been a Record subscriber for over 40 years says, "Here's my renewal. I just can't make up my mind to do without it."

While at the hospital a few days ago a physician told the editor that he ought not to preach on Sunday while working the other days for the Record; that if he wouldn't try to do so much that he might live longer. And that reminded him of a story. It was to the effect that a good many years ago, a doctor of many years practice was found to be in impaired health. Another physician being called in told the one who was ailing that he would have to give up drinking any alcoholic liquor, also coffee; and that he must quit using tobacco. He said, "If you do this, you may live fifteen years." The sick man replied, "What for?"

YOUR LOINS GIRDED

—o—

Slovenly or untidy dress is an offense to anybody with good taste. It is a sign of lack of self respect, and of proper regard for the opinions of others. This does not mean that we must necessarily wear expensive clothes. Gaudy clothes are as much an offense against good taste as are dirty clothes or ill-fitting clothes. Slovenliness in dress or in gate or carriage classifies one as unfit for holding position, and disqualified for work that requires discriminating judgment. We still believe that the sort of clothes proper for a bed room are not suitable for street wear, nor for an office or any work in public. If there is something loose about a man's clothes, there is apt to be something slack about his mental habits. His clothes are expressive of his character, and they react on his conduct. A man with a dirty face will probably have a dirty mouth. And one with habitually dirty hands—well you wouldn't wish him serving at the table, and he is hardly ready to enter the pulpit.

All this is just by the way. What we are getting at is this: If you are expecting to go anywhere, to do anything or even to have company at your house, you had best get yourself in readiness for it. You don't start to your office in the morning with your bed room slippers on, and your dressing gown flowing loose around you. If you have had company to come in unexpectedly, and you had been lounging around in a state of unpreparedness for company, you probably were in a flurry and some confusion upon the arrival of your guests.

People are different, you know. You will find one who sits about the house in a state of constant dishabille, which means with clothes flying every which way. And you have seen another who comes out of the kitchen looking as if she had just been taken out of a band box. This all indicates a state of mind.

And it was the state of mind that Jesus was talking about when he said (Lk. 12:35), "Let your loins be girded about, and your lamps burning; and be ye yourself like men looking for their Lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him," and not fly to the other end of the house, and call somebody else to go to the door.

This state of mind specifically is preparedness. It is indicative of personal preparation, and having everything around you in readiness, and not having the house all mussed up with disorder. This is the Christian state of mind. The world is in a mess today because many nations were going loosely on, having an easy time when sudden calamity came on them.

People are prone to believe that things are going on always just as they are. And it is not so. There were scoffers all along who said, "Where is the promise of his coming? For as they were from the beginning of the creation." They wilfully forget. There have been violent changes and calamities through all the centuries. Witness the flood, and the destruction of Sodom.

Jesus is specifically insisting that his people shall be prepared for His coming again. It is certain. It will be sudden. It will be unexpected. It will find many people unprepared. It will bring confusion upon them. But it need not be so. He has sufficiently warned us. Many providential happenings are a clear warning to those who look for His coming.

He tells us that many pay no attention to the warning. "As in the days of Noah, so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage—until the flood came and destroyed them all. After the same manner shall it be in the day that the Son of Man is revealed."

They that are ready will go with Him into the marriage feast. The attitude of mind that looks for the coming of the Lord is the attitude of mind which fits men for the best service to his fellowmen,—looking for and earnestly desiring the coming of the day of God.

BROADMAN BOOKS

—o—

Dr. R. C. Campbell has a book newly published by the Broadman Press entitled "Militant Christianity." It is a timely title and portrays the real Christian attitude. It is not a boisterous belligerent book; far from it; but it shows that at the heart of Christianity there is a soldier quality of aggressiveness, a conquering spirit. It is the only sort of Christianity that wins in a lost world. Dr. Campbell is well known in Mississippi where he has helped us in evangelistic conferences, and our people will be glad to read his book. He is a native of the hills of North Carolina, reminds you a good deal of Dr. J. B. Gambrell, and is now Mission Secretary in Texas. There are eleven sermons; price \$1.00.

* * *

"Grace Abounding" is the title of a book of sermons by Dr. J. E. Skinner of Union University, Jackson, Tenn. He is himself a demonstration of the truth he preaches. He comes of a line of preachers and is the father of three more. In sixteen sermons Dr. Skinner speaks of Grace Abounding (1) Against Sin, (2) In Divine Foreordination, (3) In Its Downward Reach, (4) In Its Upward Lift, (5) In A New Creation, (6) In Christian Unity, (7) In Worldwide Evangelism, (8) In Personal Evangelism, (9) In Christian Cooperation, (10) In Christian Stewardship, (11) In Divine Guidance, (12) In A New Testament Church, (13) In Growth In Grace, (14) In Christian Perseverance, (15) In Final Victory Over Death, (16) In The Kingdom of Glory. Price \$1.

* * *

"America Needs God" is a book of sermons by Rev. John Taylor, pastor of Highland Baptist Church in Shreveport, La., where he has been greatly blessed of God in his ministry. These sermons are characterized by simplicity. His interpretation of texts is subject to some question, but his spirit and purpose are genuinely wholesome, constructive and are blessed of God. You get some idea of the compass of these sermons from the subjects: (1) "Living That Lasts," (2) The Two Gardens, (3) Importance of Little Things, (4) Investments and Imperatives, (5) Honoring The Honorable, (6) The Quest For Peace, (7) Midnight Tragedies, (8) "And As He Was Praying," (9) Scientific Christianity, (10) The Christian's Inheritance, (11) The Upreach of Man, (12) Beyond The Horizon, (13) The Art of Thanksgiving, (14) America Needs God, (15) The Master's Call. Price \$1.00. The sermons are all short.

* * *

"Securely Guarded," is a book of sermons by W. W. Weeks, deceased. Dr. Weeks was born and educated in Canada, was also pastor of several churches in Canada, before coming to Richmond, Va., where he was pastor of Grace Church for many years. These sermons are largely for the comfort and strengthening of Christians. The thought or truth in these sermons is carefully mined from the scriptures, expressed in present day, understandable and chaste speech and are sure to be edifying in a high degree. There are sixteen of these sermons, occupying 168 pages, and can be had of the Baptist Book Store for \$1.00. There is nothing flat or trite about them.

BR

Senatobia: Dr. H. L. Martin, Senatobia, baptized eleven persons, six of whom were adults, at the close of the service Sunday evening and the work in all departments of the church goes forward.

Mrs. E. T. Moberley: Many will regret to hear of the passing of Mrs. E. T. Moberley whose husband has been a pastor near Laurel for years. No doubt a fuller account of the passing of this good woman will be sent in by Laurel friends.

From Tuskegee Institute: According to the information compiled in the Department of Records and Research, there is no record of a lynching for the first six months of 1940. This information is based on news releases and on investigations made by persons living in various areas.—F. D. Patterson, President.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

CALVARY, GREENWOOD

Rev. B. T. Beckham came from Alabama a few months ago to the pastorate of Calvary Baptist Church in Greenwood. He is leading the Calvary folk in a fine way and they are responding to his leadership.

He is a great believer in the Baptist Record and recently called a special meeting of the deacons so that we could tell them about the EVERY FAMILY plan. The plan appealed to the deacons and they unanimously voted to recommend that the church adopt it.

Leflore County has subscribers listed as follows: MONEY 20, Greenwood First 66, Itta Bena 17, MORGAN CITY 15, SCHLATER 35, Sidon, CALVARY, GREENWOOD, 57.

SCHLATER

Rev. A. T. Engell has been pastor at Schlater Money about one year but in that time has been able to lead both churches to adopt the EVERY FAMILY plan.

Recently he called the deacons at Schlater for a special meeting and we told them about how the EVERY FAMILY plan worked for other churches and the deacons unanimously recommended its adoption by the church.

NOBODY CAN AND DO AS WELL

Dear brother Goodrich:

Please renew my subscription to The Baptist Record for 12 months. I thought I would do without the Record but have decided I cannot. I thank you.

I don't see how I can do without the Record coming into my home. All my family enjoys the Record. My little seven year old girl enjoys the children's circle so much. I, too, enjoy it. I want to thank you for what you have done for me in the past. You have helped keep the Record coming to my home.

I received so much help and cards and letters from friends after I sent in my letter to the children's page asking for prayer for my health to be restored and that I be made strong in faith in God's love.—Mrs. M. O. Gray.

THE PROOF OF THE PUDDING IS IN—

Here's how it works with EF churches:

A freewill cash offering amounting to more than \$1,700 for the church building fund featured the Special Christmas services at the First Baptist Church, Senatobia. This offering was made without any pressure and reflects the fine spirit prevailing among the membership. Pastor and Mrs. Martin were lavishly "remembered" by the congregation and for the first time in a long period of years the Cooperative Program is given a place in the regular budget of the church.

Such things are not unusual with EF churches such as Senatobia.

Inverness: Final count shows special offering for Home and Foreign Missions was \$50.44. The good old Record goes to all our people. IT HELPS TOO (caps ours). Plans set to redecorate the church inside and out.—C. W. Baldridge.

Inverness is always on the go—they have the EF plan.

The Leland Baptist Sunday school brought an enlargement campaign to a very fruitful climax by setting an all-time attendance record of 547 today.—Roy Kykendall, S. S. Supt.

Watch the EF churches go.

The church at Canton stood eighth among the churches of the state in its contribution to mis-

AN APPEAL TO BAPTIST MEN!

Lawson H. Cooke

—o—

Not often in the history of Southern Baptists have the men of our churches been afforded such an opportunity to demonstrate the sincerity of our profession as comes to us in the appeal of the British Baptist Missionary Society.

More than four hundred British missionaries are practically stranded without support and without the possibility of support from home. There is no way, even if they had the funds, for the home offices in London to transmit them to the foreign fields. If Southern Baptists, and this means very largely the men of Southern Baptist churches, do not come immediately to the rescue of the situation, these four hundred missionaries will have to endure physical sacrifices which no one can estimate; and, in addition, the entire century and a half of British missionary work may be completely destroyed.

Our British brethren have appealed to us to save the situation by lending them \$200,000. Of course, no Southern Baptist would consider a loan. We must raise this money immediately as a love gift in recognition of our innumerable obligations to our British friends.

I am calling upon the men of our churches to avail ourselves of the high privilege of demonstrating to the world that Southern Baptists are not isolationists, but that our sympathies and cooperation are worldwide. It is an appeal, men, which we cannot turn down. This money is not to be given as a Brotherhood project, but each man is to make his offering through his church as his church elects, and make it now, because the situation demands an immediate response.

BR

HOLLY SPRINGS GOES FORWARD

—o—

Every organization of the First Baptist Church of Holly Springs has shown a steady growth since the arrival, in May of our new pastor, Rev. E. L. Byrd.

The increase in membership in the Sunday school is the most noticeable, while renewed interest of officers and teachers was shown by the 100% attendance at the last monthly Workers' Council. At this meeting the Sunday school set as its goal a standard school.

The Brotherhood is very much alive and active. One of its latest activities was the organization of a new Sunday school at Camp Wall Doxey, near Potts Camp. The teacher, Mr. J. T. Bailey, assistant, Mr. Joe Rider, and the pianist, Miss Mary Florence McMahon go out early each Sunday morning to the camp in order to be back for Sunday school in their own church. Every Tuesday night some members of the Brotherhood teach a class at the jail.

The W. M. U. reports new members at almost every meeting. The B. T. U., since the district conference, plans to organize new B. T. U.'s throughout the county.

At present the interest of the entire church is being concentrated on the Vacation Bible school which began July 8 and will continue through

sions in the past three months. (1939). Since January 1 the church has received new members on every Sunday when the pastor preached, 37 in all, and 105 in the past 17 months. There are 18 giving through the debt paying clubs.

EF churches "do move."

Houston: I have never seen the work grow so rapidly. Every phase of our work is filled with the spirit of evangelism. Our W. M. U., the young people's department, the Sunday school, and the church attendance are growing every Sunday.

Another EF church.

Brother J. A. Reid tells us that Fellowship Church, Lauderdale County, is making good progress since the Record is coming to their homes. A B. T. U. has been organized and is prospering under the presidency of Mr. Tom Lyle Snowden. The Sunday school is doing good work with Professor Breland as superintendent.

Another EF church.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

—o—

Every Christian Should Know How Churches Are Revived—(Continued)

In the discussion of this subject last week it was said that God would revive every church whose members did the things which are prerequisite to a revival. Two of the things, it was said, which must be done are: (1) Pray For A Spiritual Awakening, and (2) Seek the Holy Spirit's Presence and Power. In addition to these, other things must be done.

3. The Members Must Be Revived. A church, being composed of individuals, will be revived when the individuals comprising its membership are revived, and not until then. A group may pray for a spiritual awakening, but unless they themselves are willing to be awakened their prayers will be ineffective. They may pray for the presence and power of the Holy Spirit, but unless they are willing for the Spirit to cleanse their own lives and empower them for service, and unless they are willing to serve, they might as well not pray. On the other hand, a revival will come when the members as individuals become concerned about their own spiritual condition and confess their own sins instead of the sins of their neighbors; when they in all sincerity pray, "Create in ME a clean heart, O God; and renew a right spirit within ME. Restore unto ME the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Both the Old and New Testament scriptures stress the importance of individual Christians being right with God and man. "When my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." 2 Chron. 7:14.

4. Attend the Services. Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Do you think Pentecost would have come to that church that day if half the members had remained at home or gone visiting?

Do you think God will pour forth His Spirit upon any church whose members are not interested enough to attend the services? Many churches have planned for their annual revival and have secured the best preacher and singer, but when the time for the meeting came the men and women were busy and did not attend the services and consequently the expected revival did not come. Many churches have had great revivals and in every instance the revival came when the men and women put it first and attended the services.

Attendance is as essential as prayer. It is essential not only for the revival meeting season, but for the services Sunday by Sunday. A church would experience a spiritual revival every Sunday if on each Lord's day all the deacons, Sunday school officers and teachers, Woman's Missionary Union officers and leaders, Baptist Training Union officers, and all the other members, together with their pastor would come together with one accord in one place. God would meet with them, breathe upon them and impart to them his peace and power, and sinners would be converted unto him.

July 19. Mrs. W. C. Sandusky and her efficient faculty are directing the children in Bible study, worship, handwork, play, manual training, and hobby.

Beginning July 28-August 7 a series of revival services will be held. Dr. Leo Green of the Baptist Theological Seminary of Louisville, Ky., will do the preaching.

The increase in church membership since the arrival of Rev. Byrd has been very gratifying. There have been fourteen additions during a period of about two months; nine by letter and five by baptism.

Mrs. Pep Crawley, Church Reporter.

INTERPRETING THE BALTIMORE CONVENTION

By L. R. Scarborough

—o—

A brief interpretation of the Convention may be helpful to those who read the papers and were not at the Convention.

I think the following facts are important:

1. The W. M. U. had a quite successful Convention, and the Pastors' Conference, under Dr. Dodd, was a meeting of inspiration and power.

2. The attendance of messengers was around 3,700 who registered. Always some do not register.

3. The entertainment by the Baltimore people was glorious. The denomination is forever indebted to Dr. Watts, Secretary of State Missions, Mr. Harwood Bagby, and their committees and associates for the fine way in which they entertained the great Convention. The hall was adequate and all the arrangements satisfactory, the Convention was well attended every session; the crowds were patient, cooperative and of high spirit, except all were under the depressing clouds of the world war situation. But there was resoluteness and steady optimism and confident trust in the Almighty God to bring out somehow His glory.

4. I think I never saw the following causes have a better inning:

(1) **The Baptist papers.** The plan of the editors, the speech of Dr. Truett about the papers, the program for further enlargement of papers and subscription lists, were all meaningful and indeed significant.

(2) **The Brotherhood,** well managed by Secretary Lawson Cooke and his associates, was the best and most encouraging movement among Brotherhoods in my knowledge.

(3) **Christian Education** never had a better hour than under the report of Secretary Johnson of the Education Commission, the addresses given, and especially the high hour when President Boatwright of the University of Virginia and President Neff of Baylor spoke most nobly, most inspiringly and far-reaching. We all rejoice in the great inning of Christian Education. The seminaries had a splendid hour, a good crowd, the speakers did well, and love for seminary education was increased and magnified.

(4) **The Home and Foreign Mission Boards** had splendid, constructive, inspiring, glorious presentations, and I think the brotherhood are more resolute than ever to carry on and on these successful enterprises for world redemption.

(5) **The Relief and Annuity Board** probably made its greatest report and showed the most remarkable gains in its history, and the work they are doing throws light and hope upon the life and service of all of our ministry.

(6) It is certainly true that the **Sunday School Board**, under Dr. Holcomb, made one of the most glorious reports it has ever made in the progress of the last years of effective teaching and training and evangelism.

(7) **The Executive Committee**, under the leadership of Dr. Crouch and Dr. Dillard, showed itself wise and planning and cooperative, and did things, as passed by the Convention, of splendid moment for our great causes.

(8) The causes of evangelism and stewardship, under the messages of Dr. Leavell, Appelman, R. C. Campbell, Dr. Powell, and the others who spoke, with the closing message by brother Charles St. John of the Bowery Mission, New York, were put forward, and we were all moved, quickened and left with a new passion for the lost.

5. It was glorious to see the great friend of all our causes, the President of the Baptist Bible Institute, Dr. W. W. Hamilton, step into the presidency of the Convention for the next year. He deserves the honor, is capable of the responsibility and will gloriously fill the position to which his brethren have called him.

6. The problem brought us by Doctors Madry and Rushbrooke about aid in British Missions and war relief are matters of deep concern, and the big committee of twenty-five will

SANKEY CENTENNIAL

Ernest O. Sellers

—o—

One hundred years ago, August 28, 1840, among the hills of western Pennsylvania, was born one of the best known Christian workers of the past century, Ira D. Sankey. Today, 25 years after his death, his life and deeds elicit a lively interest anywhere in the English speaking world.

Technically Mr. Sankey was not a great musician. Creatively, like Stephen Foster, Sousa or Wagner, or interpretively like Toscanini, Kreisler or Paganini. Nor is he to be judged by nor compared with such sacred music writers as Palestrina, Bach or Handel.

Ira D. Sankey was a musical pioneer in the evangelistic field alone. He was the first man to demonstrate to the world the effectiveness of proclaiming the gospel by solo voice. Mr. Sankey did not originate. He used the simple . . . then known as Sunday school songs . . . compositions of Bliss, Palmer, Doane, Lowrey, Bradbury and others, and in singing them to the millions, met with such phenomenal success as to cause a new term to become common in the Christian world—"Gospel Songs."

Mr. Sankey's work with Mr. Moody was the first example in modern times of two men going about as co-workers, one singing and the other preaching the gospel. Mr. Moody often said that Mr. Sankey's singing had quite as much to do with their success as did his sermons. One writer said: "Mr. Moody preaches the gospel. Mr. Sankey sings the gospel."

I have a scrap book of clippings, accounts of the meetings of these two men that is interesting reading. Mr. Sankey's voice is described as clear, sweet and melodious, not phenomenal but wonderfully adapted to his messages. "His feeling of the truth and beauty of what he is singing communicates an indescribable pathos and tenderness to his utterances. You can follow every syllable of his singing as clearly as Mr. Moody's preaching." Another writer adds: "He gets his choirs to sing in the English language also."

Mr. Sankey began to write sacred melodies (he was not a harmonist) in England. His greatest and most famous song is the "Ninety and Nine." It is exceedingly simple with but little of melody. It is a succession of a few primary chords with one striking modulation. Its greatness is in the wonderfully effective poetical presentation of the Master's parable of the Good Shepherd who went after and rescued the one lost and wandering sheep. However Mr. Sankey's musical vehicle, because it is set forth with folksong simplicity, has been and will continue to appeal to the Christian world more than all of the many other more elaborate musical settings combined.

William Lyon Phelps, in his "Autobiography and Letters," says: "Mr. Sankey had an uncultured, almost hoarse baritone, but his singing was indescribably affecting. An audience of thousands in absolute silence heard him sing the 'Ninety and Nine' or 'What will the harvest be,' and no one ever forgot him."

It is hard today to realize how the "Sankey Songs" swept over England and America. New England psalm singing in the days of Jonathan Edwards has been termed "an infectious frenzy." Something like this swept the Christian world as a result of Mr. Sankey's singing. Countless mil-

certainly lead us to worthy response.

One of the important matters before the Convention was the decision of the committee of thirteen about entering the World Council of Churches. More than two hours were taken up with the report by Chairman Truett, his address, and by many others who spoke. All showed fine spirit on this vital matter. Those taking part in the discussion were about half and half, though the vote was tremendously overwhelming in favor of not accepting the invitation for Baptists to participate in the World Council of churches. What this decision means to the denomination will be unfolded in the years to come.

lions are still singing some of the same songs, the composing of which began with Mr. Sankey's age and has continued even until today, will survive. Survive or not they served their day and helped the millions into the Kingdom of Christ. An intelligent carefully and prayerfully planned "Sankey Memorial" service presenting the facts of his life and work and singing songs he used to sing, will be a blessing to any church and congregation.

—Baptist Bible Institute,
New Orleans, Louisiana

—BR—

THE WORLD'S SUPREME NEED

(Continued from page 2)

sweetening power of a great revival. That is the supreme need of this trying hour throughout the world.

But I must be indulged to say two more things very pertinent to the general subject. Formal religion will not avail. It has been weighed in the balances and found wanting on both sides of the water. A social, pleasing, cultural religion is a failure to start with. On every side we have demonstration which ought to convince even the most stupid of us. Beautiful formulas have failed and will fail. Even sound doctrine, apart from the Holy Ghost, will fail, in many places it is failing before our eyes. Education will fail. It has failed in our highest seats of learning. It is wretchedly failing while I write these plain words. I must bear a faithful witness now. We must come back to the simple truth in the unseen spiritual power which the apostles preached and relied on for success. Many of our large rich, orderly churches will be nothing but cumberers of the ground till they are dynamited by the Holy Ghost. In order to do this the minds of the people will have to be cured of much formalistic dry rot. The thinking will have to be directed away from human programs to God's Holy Spirit who always makes His own programs. General pride must be laid in the dust. The churches must break with the wisdom of the world, and dare, in the face of the silly, chattering world, inside and outside the churches, to follow the leadership of the Spirit. And here is another word: No set of men, no matter who, is capable of planning the great revival we need. That belongs to the infinite Spirit of God. Personally I am sick and tired of men's trying to organize the spiritual forces of Almighty God. Can a few men meet and organize the wind and direct its goings? The world is cursed with the highheadedness of men who want to program Christianity and direct it in all its goings.

When will the needed revival come? When, here and there, believers turn to God, with whole heartedness, in humility of soul and in full confidence in His power and goodness. When they do this, and implore God for such a revival as will honor Him and bless the world, they will have it. Then will fountains break forth in the dry places of the earth.

—Republished in Alabama Baptist.

—BR—

Fred Scholfield, of the Laurel First Church, is back on the job after an operation following an acute attack of appendicitis two weeks ago.

New Zion (Copiah County): New Zion Church is looking forward with much interest to the revival meeting which begins the second Sunday in July. Rev. Geo. W. Smith of Sallis will be the preacher and Joseph Allman of Canton will lead the singing.—L. P. Petty, Pastor.

Lambert Baptist Church had the happy privilege of having brother C. Z. Holland of Canton with them in a great revival meeting. As a result of brother Holland's splendid preaching the church has been truly revived and we will be able to go forward in a great way for the Lord. Brother Joseph Allman of Newton assisted with music and in personal work, and proved himself to be one of the most useful men in this work we have ever had the pleasure of working with. We are grateful to these brethren for work rendered while with us and pray God's blessing upon them in their work at home.—Robert W. Porter.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

Now that the Causes of Christ in Mississippi may be remembered in wills by those who love the Lord, we think it would be fine for some folks to remember the cause of Evangelism as promoted by the State Board.

Jesus called men to preach the Gospel. He commanded in love, "Go—preach."

What could be finer than to guarantee His gospel being preached throughout this State for years to come!

This could be easily done by endowment or by will!

We have hundreds of rural churches in Mississippi needing help! A fund could easily be created for helping them by endowment and will!

We have hundreds of Chinese in THIS State! Someone might remember that THEY need Christ! By will and endowment this work would be guaranteed for years to come.

There are two thousand Indians in our midst! It would be spiritual romance indeed for someone to remember them in the preaching of the gospel! Remember them in will or endowment!

There are tens of thousands of Negroes in our midst! Tragedy will come to them and us if they are left Christless! What might not happen if many persons by will and endowment guaranteed the preaching of the gospel to these people for years to come.

The Mississippi Baptist Convention Board serves the most people and the greatest number of causes by far than any agency in our midst. It gives and gives and gives!

Who represents this Board?

The Board members should remember its interests. Many do. They should be among the first to speak for its interests.

The pastors are certainly at the top of those representing the Board. Many of them come time and again for help. It is given as resources will allow. More might be on hand if the Board were more constantly remembered. Many do remember its services!

All those who go out employed by this office certainly represent the Board. Many do!

What a fine thing should some servants of Christ (no one else will) guarantee the work of the Training Union, the Baptist Record, the Sunday School, or the W. M. U., the Brotherhood through will and endowment!

We believe God Almighty will raise up somebody big enough, consecrated enough and far-visioned enough to do these things.

Mississippi Baptists might easily have missionary, evangelistic preachers going all over this State taking it for Christ if we would but read our Bibles straight and put our reading into practice.

Come on us, Spirit of God, and set our hearts afire to "Go—preach the gospel."

II

That evangelism will continue as a major emphasis among Southern Baptists is further assured from the following motion made by Dr. W. W. Hamilton: "I move that the evangelistic emphasis of the Southern Baptist Convention, so blessed of God for these past two years, be renewed and continued for this next Convention year with special emphasis upon evangelistic programs for the district associations, and that a committee of twelve be appointed by President L. R. Scarborough, this committee to include

President Scarborough and the superintendent of evangelism of the Home Mission Board and ten others, who shall work out suggestions for associational evangelistic programs and who shall work with various denominational agencies in promoting these programs."

The committee meets July 16th, at Nashville. Pray for them! Committee members are: Dr. L. R. Scarborough, Dr. W. W. Hamilton, Dr. J. W. Merritt, Dr. E. Godbold, Dr. R. C. Campbell, Dr. J. D. Freeman, Mr. James T. Bryant, Rev. Thos. Haskins, Rev. D. A. McCall, Rev. Fred T. Moffitt, Dr. W. H. Knight.

III

The Ministers Retirement Plan is now in operation among Mississippi Baptists. Just before the start we had 104 pastors and 172 churches ready to go. We should have 200 pastors in July and 300 by Fall.

IV

Many Mississippi Baptists will contribute July 7-21 to help keep British Baptist missionaries on their fields. Help win Heaven's War!

V

"And thou shalt call His Name JESUS: for He shall save His people from their sins." Matthew 1:21.

That is the first New Testament Gospel message sounded out in our arrangement of His Word.

Does that emphasis have first place in the practice of your life and mine?

Does your church budget put first emphasis there?

Do your special offerings harmonize with that New Testament position?

"Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4:17.

That statement is at the start of the public ministry of Jesus.

Is that a first emphasis of your church and mine?

Do our tithes and offerings put a first emphasis there?

To what Book do we go for light and information anyhow?

The last emphasis of this book—Matt. 28:16-20 is—"Go—preach—baptize—teach—I am with you."

All other Causes draw breath from that! All worthwhile Causes contribute to that!

VI

"We are giving, in the table following, the remarkable record of Southern Baptists in baptisms and church membership gains covering the past twenty-one years (1919-1939 inclusive).

In 1919, there were 123,069 baptisms, with a net gain of 73,920 members.

In 1920, there were 173,595 baptisms, with a net gain of 187,998 members.

In 1921, there were 233,571 baptisms, with a net gain of 71,037 members.

In 1922, there were 224,844 baptisms, with a net gain of 145,828 members.

In 1923, there were 195,864 baptisms, with a net gain of 127,978 members.

In 1924, there were 209,676 baptisms, with a net gain of 80,842 members.

In 1925, there were 224,191 baptisms, with a net gain of 74,799 members.

In 1926, there were 193,279 baptisms, with a net gain of 58,923 members.

In 1927, there were 197,155 baptisms, with a net gain of 34,541 members.

In 1928, there were 183,020 baptisms, with a net gain of 32,164 members.

In 1929, there were 175,631 baptisms, with a net gain of 64,769 members.

In 1930, there were 198,579 baptisms, with a net gain of 79,633 members.

In 1931, there were 211,253 baptisms, with a net gain of 94,288 members.

In 1932, there were 226,855 baptisms, with a net gain of 121,574 members.

In 1933, there were 211,393 baptisms, with a net gain of 107,788 members.

In 1934, there were 209,364 baptisms, with a net gain of 103,124 members.

NOW CLUB

DOUBLING THE FIVE THOUSAND

CLUB

A DEBTLESS DENOMINATION BEFORE
1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

Deut. 23:21—When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee, and it would be sin in thee.

No. 510 for \$36, No. 511 for \$36, each from the W. M. U. of Rome church, (Mrs. H. K. Sledge, worker).

No. 512 for \$36, from W. M. S. of Sunflower church, (Mrs. H. K. Sledge, worker).

No. 86 for \$250, No. 150 for \$50, No. 431 for \$36, each from a member of Boyle church, (Hightower, field worker).

No. 436 for \$36, No. 437 for \$36, No. 439 for \$36, No. 440 for \$36, No. 441 for \$36, No. 442 for \$36, each from a member of Drew church, (Hightower, field worker).

No. 427 for \$36, No. 428 for \$36, No. 429 for \$36, No. 430 for \$36, No. 432 for \$36, No. 433 for \$36, No. 434 for \$36, No. 435 for \$36, No. 152 for \$50, No. 153 for \$50, No. 154 for \$50, No. 208 for \$100, No. 209 for \$100, No. 210 for \$100, No. 151 for \$50, No. 211 for \$100, No. 212 for \$100, No. 187 for \$100, No. 178 for \$50, each from a member of Cleveland church, (Hightower, field worker).

No. 491 for \$36, No. 492 for \$36, No. 493 for \$36, each from a member of Gooden Lake church, (McLaurin, field worker).

No. 469 for \$36, from a member of Silver City church, (McLaurin, field worker).

No. 177 for \$50, No. 186 for \$100, member Cleveland church, (McLaurin, field worker).

No. 179 for \$50, No. 180 for \$50, No. 181 for \$50, No. 182 for \$50, No. 188 for \$100, No. 478 for \$36, No. 479 for \$36, No. 480 for \$36, No. 481 for \$36, No. 482 for \$36, No. 483 for \$36, No. 484 for \$36, No. 485 for \$36, No. 486 for \$36, No. 487 for \$36, No. 488 for \$36, No. 489 for \$36, No. 490 for \$36, each from a member of Boyle church, (McLaurin, field worker).

No. 14 for \$1000 from a member of Beulah church, (McLaurin, field worker).

Chapel Hill (Hinds County): Our revival begins fourth Sunday in July. Rev. E. R. Pinson will do the preaching.—L. P. Petty, Pastor.

Inverness: Dr. Elmer Ridgeway of Oklahoma City, Okla., an evangelist and Rev. Charles Schultz of Jackson, Miss., as singer are leading in a city-wide meeting at Inverness July 7-21. The services are being held in the high school auditorium.

McComb: We closed a very successful Vacation Bible school here with 287 enrolled and an average attendance of 222. Would appreciate you mentioning this in the Record. I served as principal with brother Hunter pastor. There were sixty-one workers in all.

In 1935, there were 202,047 baptisms, with a net gain of 112,365 members.

In 1936, there were 191,993 baptisms, with a net gain of 92,898 members.

In 1937, there were 204,567 baptisms, with a net gain of 113,287 members.

In 1938, there were 256,814 baptisms, with a net gain of 174,583 members.

In 1939, there were 269,155 baptisms, with a net gain of 178,989 members.

Total baptisms in past 21 years—4,315,915.

Average baptisms annually, 21 years—205,519.

Total net gain in membership of churches, 21 years—2,130,828.

Average annual membership gain, 21 years—101,468.

In 1939, there was one baptism for every 17.9 church members."

—E. P. Alldredge.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

A NEED — A GIFT — A JOY

By Miss Kathleen Mallory
W.M.U. Executive Secretary

Birmingham one year used the following slogan for its Community Chest appeal: "A Need, a Gift, a Joy." The fact that 407 British Baptist foreign missionaries, because of the present awful war, are bereft of support constitutes an emergent need. History and one's personal experiences give approval to heart impulses to respond to such a need by a generous gift. With half of the world now at war it is difficult to think in terms of joy but those who give to the Kingdom of God thereby, create for themselves a state of joy even as the work thus promoted becomes a well-spring of joy to the beneficiaries of the gift. No wonder, therefore, that in God's World are such expressions as: "they that sow in tears shall reap in joy; the Kingdom of God is righteousness and peace and joy; the fruit of the Spirit is love, joy, peace . . . ; the angel said unto the shepherds, I bring you good tidings of great joy; there is joy in the presence of the angels over one sinner that repented." Certainly British Baptist foreign missionaries are winners of souls as they bear to many lands the "good tidings of great joy." Therefore, though these British missionaries are now sowing in tears they may claim the promise to reap in joy. Undoubtedly enabling them to continue on their mission fields is not only an expression of Christian sympathy but is also strategic service for the Kingdom of God.

Accordingly it is hoped that each Woman's Missionary Society will urge its members to rally loyally to their pastors when they appeal to their churches to contribute as liberally as possible toward the Southwide goal of \$200,000 as an emergency gift in behalf of the stranded British Baptist missionaries in India, Burma, China and Africa. Verily this is a need; it can be met with a gift; the act of sympathetic giving will bring joy.

THE GUARDIAN OF CHENGCHOW

By Joy Homer

From "The Watchman Examiner," Jan. 18, 1940

Something just a little bit uncanny is going on in the Chinese interior city of Chengchow. Anyone who has tasted modern warfare knows that a bomb is an unpredictable affair, given to freak results. Even a bullet may have its capricious moment. But events in this Chinese city have gone beyond the boundaries of coincidence. Someone is watching over the Christians of Chengchow. Even the Chinese know this.

Chengchow is a large railroad city in the North China province of Honan. It lies close to the bank of the Yellow River and some fifty miles from Kaifeng, the provincial capital. When, a year ago, Kaifeng was captured by the Japanese, the fate of Chengchow hung in the balance. Only the flooding of the Yellow River, when the Japanese troops were a bare ten miles or so from her walls, saved the city. The river's new course now lies between Kaifeng and Chengchow. And so far the Japanese have been unable to cross that River. So for a year Chengchow has existed as a front-line city, her days numbered. She has been occasionally shelled and more frequently bombed than almost any other community in China. Over thirty raids on the open city, 3,000 civilians killed, millions in damages—that is her record. And she bears as an extra burden many thousands of destitute refugees, flood victims, and war victims, who cannot return to their homes and have nowhere to go.

The Baptist Mission

Near the city wall lies the compound of the Southern Baptist Mission, where a first-class hospital of over two hundred beds and a strong church have been carrying on a prodigious relief program ever since the war began. It seems as though the people of this mission will never cease to think up new things to do, new ways to help, new jobs of work for themselves. Refugee camps, schools of orphans, schools for the crippled among their air raid victims, additions to the hospital of a hundred emergency beds for wounded civilians and soldiers, cholera epidemics to check, mass vaccinations throughout the district, feeding and treatment of the thousands of wounded soldiers that pass through the city on troop trains; these are only a few of the extra labors that the missionaries of Chengchow have deliberately assigned themselves.

All this time they have been bombed. Their compound lies next door to a military headquarters which is a favorite target of the Japanese. To date, 29 or 30 bombs have fallen within the mission's not too large compound. One of the residence houses has been destroyed. Except for that, those 29 bombs have fallen virtually in every open space in the compound; have done everything, in fact, but made a direct hit. There is scarcely a window on the place intact. Ceilings have shed their plaster and tied themselves in knots. Walls have buckled. Shrapnel has sieved the buildings. And through it all, not a missionary has been so much as scratched. A few Chinese taking refuge on the compound have been killed. A few hospital employees have been wounded. But considering the number of bombs which have exploded within that crowded space, even this seems almost a miracle.

They have become quite casual affairs—these bombings. Half an hour after the "all clear" signal, the gardener is at work filling in the latest bomb holes, cleaning up the damaged area, and patiently transplanting new shrubs and trees over the spot. By the next morning there is no sign that anything more explosive than a match has ever visited the garden.

Missionaries' Providential Escape

There have been at least eight, often many more, American missionaries living and working on the Baptist compound since the beginning of the war. If the Japanese come, they will stay by their city. So far, their escapes have become legion. Someone is looking out for them. Someone whom they know quite well. In the last bombing a few days ago, a six inch steel splinter passed within a hairbreadth of one missionary's head and knocked a large hole in the house. On another occasion, a group of missionaries watching from a trench while a bomber powerdived above them, saw a bomb begin its flight almost directly over their heads and arched in their direction. They turned and ran to the other end of the long trench. An instant later the bomb exploded twenty feet from where they had been standing a moment before. For the third or fourth or fifth time, they were showered with dirt and gunpowder, but were unhurt.

A few weeks ago, these escapes were climaxed by an almost impossible incident. Chengchow had had four terrific bombings within a single week. In the last of these a bomb made a direct hit on the dining room of a government refugee camp where some four hundred women and children were just sitting down to their noon meal. The four walls of the big building collapsed outward like a house of cards. More than half the mothers and their children were dead before the hospital

ambulance reached the spot. Others were horribly mutilated. For two hours the ambulance drove back and forth between the camp and the hospital, bringing in the wounded—nearly 100—were placed temporarily in a matshed on the mission compound. Here, while Dr. Ayers, the American superintendent, and his associates were at work in the operating rooms, Mrs. Ayers and two other lady missionaries labored over the rows of suffering wounded on the matshed floor.

But the city did not realize that the "all clear" signal had not yet sounded. Late in the afternoon the planes came back. In the compound, free employees returned to the trenches, while the doctors kept on with their operations. But within the matshed the noise of groans and agonized cries was so great that the three women working there failed to hear the planes. A young coolie servant who had left his safe place in the trench suddenly burst in and called that the planes were already overhead. Too late to do anything. Better to stay where they were. The women looked around them at the wounded that covered the floor. No room ever to lie flat. They stood perfectly still and waited. A second later and bombs were falling in the compound—two near the gate, one across the alley, one about 70 feet from the matshed wall, that caused the flimsy building to sway like a living thing. The last bomb exploded precisely six feet from the matshed wall and 20 feet from where those three women were standing. It was a high-explosive bomb. It cut down exactly 30 fair-sized trees in the garden. The matshed shuddered and filled with dust, but it did not collapse. There were no shrapnel holes in its walls. Apparently all the force of that bomb was spent in the opposite direction, for though the lip of the crater lies lovingly against the matshed wall, those women standing there and the wounded lying on the floor, some within two feet of the crater, were unhurt. It might be added here that a few moments later Mrs. Ayers and her assistants were back at work again.

(Continued next week)

—BR—

Magee: Reports are that W. W. Kyzar never preached better than during the recent meeting at Magee. There were 14 additions.

Houston: The Houston saints enjoyed a gracious meeting led by Rev. J. W. Middleton of Clinton. Pastor W. C. Stewart continues to grow in the estimation of his people. There were 20 additions.

Pocahontas: Dr. Howard Spell, pastor at Drew, helped us in our annual protracted meeting. There were five additions. It was a pleasure to the members to have him since he was formerly—while at Mississippi College—their pastor for 3 years. We had unusually large crowds for our church.—Theo. Whitfield, Pastor.

I have just had the privilege of preaching in a revival meeting at the First Baptist Church at Mart, Texas, where Rev. Leslie W. Rodgers is the faithful and much beloved pastor. The meeting began Sunday, June 16 and closed Sunday, June 30. Rev. Vernon E. Geeo of Mexia, Texas, led the singing to the delight of all. A fine spirit prevailed in the church throughout the meeting. In spite of rainy weather the crowds were all good. There were thirty-seven additions to the church, thirty of whom came on profession of faith. In addition, there were many rededications of life by members of the church. I begin a meeting with the First Baptist Church of Stephenville, Texas, on Sunday, July 7.—H. H. Hargrove, Pastor, Columbus Ave. Church, Waco, Texas.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager
SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

BAPTISTS WITHOUT THEIR COLLEGES CAN THEY ENDURE AS A DENOMINATION?

By J. D. Freeman, Nashville, Tenn.

—o—

Baptist people need to face squarely the problem of keeping and supporting their denominational schools. There are two kinds of folly which we should desire to escape. One of these is ignoring the vital relationship between teaching and character; the other is becoming so engrossed with our missionary endeavors that we overlook the sources from which missionaries and the incentive for and direction of their support come. Any national group of Christians may expect to see their cause weaken and finally crumble up and die, unless they obey the demands of our Lord and of common sense, and maintain a vigorous program of evangelism teaching and training at the home base.

We can no more maintain a great denomination, continue to win the hosts of lost souls to Christ and prepare them for service in His Kingdom, without institutions in which to prepare our leadership than our government can maintain itself, enlarge its citizenship and keep them united behind common ideals without some system of unifying and developing them to the end that they may be loyal and efficient. No social or religious institution has ever been known to grow in size and increase in usefulness without trained leadership. It is now a well-known fact that Baptist churches of whatever grade must likewise have trained leaders, else they either stand still in their fields or else grow steadily weaker.

One of the greatest needs of our Baptist people is to realize the absolute necessity for a well-balanced program. As long as a church, or even a few individuals, are obsessed with the idea that one single Christian agency or institution furnishes them with a complete outlet for all their divinely-given talents, they are to be pitied. As long as we have Baptists who find satisfaction for their Christian impulses through giving only to one phase of our work, we shall be crippled as a de-

nomination. Our Lord Jesus was not using deception when He demanded that His followers "observe all things whatsoever I command," and we are foolish if we think we can promote any cause to the neglect of others and not suffer in the end.

Trained Leadership Imperative

The necessity for trained workers in the harvest fields of the Master is revealed through a number of telling passages of Scripture. "Blind leading the blind" (Matt. 15:14); the folly of ignorance (Rom. 10:3); incompetent shepherds (Ezek. 34:8; Zech. 11:3-15); and other passages make clear God's dislike for incapable leadership and its resulting damage to the cause of righteousness. Paul's advice to Timothy (2 Tim. 2:15) to prepare for his work; the Psalmist's repeated cry for knowledge and practical experience (Psalms 119:71, 73); Isaiah's demand that we learn to do well, seek judgment, etc. (Isa. 1:17); Paul's command to Timothy to continue in the things he had learned (2 Tim. 2:15) and other such passages reveal God's will regarding the matter of studious application to the task of acquiring knowledge.

A look at the books of the Bible will reveal the difference between the use God can make of a well-educated man and one not so learned. He does not have to have human brains for the accomplishment of His divine purposes, but somehow He has made largest use of the learned and well-trained men to that end. Moses was one of the most profound students the world has ever known. Solomon's knowledge is proverbial. Isaiah is conceded to be one of the greatest thinkers the world has produced and by far the most scholarly writer of Hebrew literature. David was learned in more ways than one, as is witnessed by the records in Kings and Chronicles, as well as by the Psalms which he wrote. When we come to the New Testament it is Paul, the matchless scholar of his day, through whom the Holy Spirit gave us the doctrinal and philosophical background of the Christian religion. It was Matthew the publican and Luke the physician who added the next most profound books. John was very evidently a man of some wealth and culture, as two of the great New Testament books came from his pen.

Who has shaped the course of Christian history most? Augustine laid down early in the Christian era the fundamental principles of the plan of salvation and divine direction in human affairs. What shall we say of Martin Luther, John Knox, John Calvin, Spurgeon, Jonathan Edwards and scores of others? Furthermore, a look at the world of today proves conclusively that trained minds are the hope of the world for any progress upward. We have scores of men who might today equal George Truett, if only they had been sent to schools to be prepared for the largest use of their native talents.

Correct Christian Training

The necessity for trained leadership, once having been seen and admitted, brings before us the important question, "Where shall we look for it?" One does not go to a medi-

cal school for civil engineers, or to a military academy for an Apostle of Peace. Men are what they are largely because of the training they have had, hence it is axiomatic that, if we wish capable workers for our Baptist churches and our denominational agencies and institutions, we must prepare them in Baptist schools. There are notable exceptions to the rule, but the rule holds good none-the-less that the strength and virility of our denominational life today is due to the teaching and training which our leadership has had in Baptist institutions of learning.

Tennessee furnishes the world with a striking example of this truth. For nearly one hundred years we have maintained in East and West Tennessee a college which has specialized in providing leadership for Baptists. In Middle Tennessee, with the exception of a brief period, we have never had a Baptist college for men. Naturally the students in any institution come in the main from its immediate surroundings, hence return there to make their homes. West Tennessee and East Tennessee are Baptist strongholds today, whereas Middle Tennessee, except for about four counties, is characterized by lack of Baptists. Perhaps the greatest single mistake our forefathers made a century ago was in not establishing a strong college in Middle Tennessee where ministers could have been trained. If this had been done, there can be no doubt but that we would have been as numerous and as vigorous throughout this great section of the state as we are in the other two sections. Some amends have been made, however, through the establishment twenty-five years ago of Tennessee College, which does a splendid work in its line and important field, the only senior college for women in the state.

We cannot hope to secure trained workers from any other than Baptist schools. For one thing, no other schools are supported for the purpose of preparing students for the special duties which our religion imposes upon us. Secondly, no other institutions have instructors who believe in or know our doctrines and polity, to say nothing about our peculiar programs and plans for carrying them on. Finally, other institutions, however splendid they may be, have in them instructors who, by the very nature of the case, look with more or less displeasure upon the peculiarities of Baptists, hence their influence is such that they cannot put into the hearts of their students either a love for the Baptist cause or a desire to advance it through sacrificial and loyal service.

We are left entirely to our own institutions for our leadership. As long as the great majority of our pastors and other denominational workers come from our own schools, and they are kept true to the faith, we shall not need to fear outside influences. Some workers, even from Baptist schools, are not always loyal to our doctrines and do not, therefore, feel any great concern about defending or propagating them. But their influence cannot be very great, as long as it must meet

the fervor and faith of true believers.

Then Rally To Support Our Schools

The day when Baptists become so careless that they allow their institutions of learning to die for lack of support will be a tragic one indeed. The entire world needs the Baptist message; the Christian world needs it as never before. Tennessee Baptists will be poor indeed without their colleges, and the importance of our academy grows more apparent with each passing year.

It is my sincere hope that every church in the state will immediately make plans for the special offering June 24 or 30, whichever day suits the church best. The purpose of this offering is to enable these schools to provide more assistance to worthy students who feel called of God to become ministers or missionary workers. It is not fair to ask the schools to provide their tuition, yet many of them cannot go to school without aid. Our future leadership is confined in large measure to these volunteers. What more wonderful bit of kingdom building could the churches do than to make it possible for an ever-increasing number of these trained workers to be sent out from our Baptist schools?

The special offering for Christian Education (now known as the special for ministerial and missionary education) is a part of our Cooperative Program schedule. You do not violate our cooperative plan by observing the day, but rather fit into it. There are tens of thousands of Baptists in the state, some in every church, who do not give anything near what they should. An earnest appeal to them for this great cause will open many hearts and bring generous gifts. Surely \$10,000.00 is a small sum to expect our forces to give on this special occasion. That sum will furnish opportunity for scores of the future workers in our churches and on the mission fields. Giving it will prove that Baptists still know the vital relationship between teaching and true Christian character—Baptist and Reflector.

BR

The Crosby Brotherhood held its regular meeting Tuesday night, inviting the public. Topic for the evening, Investments in Our Youth. The president, O. N. Walley, opened the meeting and talks were made by Dr. W. T. Thornhill, H. H. Crosby, Harry McDonnell and S. S. Powell.—Jack Pippin, Sec.

MARY HARDIN-BAYLOR—Founded in 1845 4-year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.

GORDON G. SINGLETON, Ph.D., President
Belton, Texas

LOOKING FOR BIGGER YIELDS?

Look for this Sign

Tennessee Basic Slag provides phosphate and lime plus other soil-building elements. Look for this sign — then ask your dealer for our free booklet on Basic Slag. Or write us.



TENNESSEE COAL, IRON & R. R. CO.

Birmingham, Alabama



UNITED STATES STEEL

Sunday School Lesson

By L. Bracey Campbell

Lesson for July 14

JOB STRUGGLES TOWARD FAITH

Bible Text: Job 3-19

Introduction:

This is a difficult lesson. To begin with, the text of the lesson comprises seventeen chapters of poetry, such poetry as stirs the imagination of the reader to a degree which very few other stimuli have ever done. Narrative is past here, and we have dialogue in which Job's complaint is directed at no one in particular at the first, and is just the agonized wish of an unhappy man for any fate which will give him rest from his suffering. When I shall teach this lesson, I shall have read the text over and over again, and shall have striven to put myself in sympathy with Job to a degree which I have not yet done. Of this I am sure: I shall not be able adequately to deal with all of this text. These characters have formed the text of years of study by the greatest minds which ever made inquiry of the word of God. I shall strive to find in each chapter or in each speech some one truth upon which to lay emphasis in a minute. To get ready for that, I shall strive to see Job as his calamities in the loss of his material possessions, and his apparent losses in his spiritual struggles stripped him and stood him bare in a world of flux and darkness through which at uncertain intervals, there came a gleam of light from one fixed and certain star. I shall borrow largely from George Campbell Morgan in this study.

I. The Process by Which Job Was Stripped Bare.

1. His wealth. He lost it all in a few hours, on messenger of ill tidings treading upon the heels of another to tell Job of his thronging misfortunes.

2. His children. At one fell blow the whole ten of them were stricken down.

3. His health. It is generally agreed that the disease which smote Job was a most loathsome form of leprosy in which the skin thickened and wrinkled, and became like the skin of an elephant, while it was covered with ulcers which exuded a clammy pus so repulsive that, coupled with a fetid breath, might well drive everybody away from the sufferer.

4. The partnership of love in the exercise of faith. His wife went back on him. She from whom he had a right to expect a loyalty and a sympathy which would never waver in their constancy, deserted him in his affliction, and advised him to renounce God, die, and have done. Try now to imagine Job's loneliness.

5. His friends. His fair weather acquaintances had quit him with the loss of his property. Eliphaz, Bildad, and Zophar were friends who proved the sincerity of their friendship in three particulars: (a) they came to see him in his sorrow; (b) they remained in silent sympathy with

him for seven days; (c) when they spoke, they spoke directly to him. But Job lost the comfort of their friendship, because they misunderstood him, and imputed to him sins of which he would not confess himself guilty.

6. His sense of dignity. "Naked came I out of my mother's womb, and naked shall I return thither," (1:21). Here Job is keenly sensible of the worth of his personality. He knows he is more than all he has possessed. But by the time his friends arrived and had spent the seven days of mourning time with him, a portion of this sense of the dignity of his personality had gone, and we hear him cursing the day he was born, and crying for the darkness and desolation of the grave as a welcome alternative to the life which was left to him. He was thinking of himself as of no worth, and when a man comes so to think, has he not been stripped indeed?

7. His sense of tender relationship to God. Bereft of his children he had said, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah," (1:21). That was a declaration resulting from his sense of his relationship to God, his sense of his tender relationship to God. Now mark what has occurred when he comes to make his answer to Eliphaz, wherein he cries to God, "Why hast Thou set me as a mark for Thee, So that I am a burden to myself?" (7:20). Job had lost his sense of relationship to God as a gracious relationship.

8. His conviction of the justice of the government of God. His wife had deserted him (2:9), and after her speech, he had said, (2:10), "Shall we receive good at the hand of God, and shall we not receive evil?" Here he had a grip on the idea of the justice of the government of God. Now read the answer to Elihaz (Chapters 6, 7), and notice how almost every question in it seems to spring from a doubt of the justice of the government of God.

So Job had lost his final anchorage. We see him stripped of wealth; acquaintances, children; health; the partnership of love in faith; friends; his sense of the greatness of his personality; his sense of intimate relationship to God; and his sense of the government, or of the justice of the government of God over good and evil. All the things upon which mean lean for support are gone, and Job is naked. All he had was himself and God. Job never denied God, never renounced God, never cursed God. Job had himself left, and from himself he had no escape. Between God and himself Job could find no place of meeting, no point of reconciliation. God and self were absolute certainties, but Job could find no place of rest, no possibility of relief from his agony. Let us look at this naked wrestler, driven without his consent upon the sands of the arena, and seized there in the burning arms of foes whose natures he could not understand, whose motives for their deadly enmity to him he could not fathom.

II. The First Cycle of Addresses. Chapters 3-14.

1. Job's Sob of Complaint. C. 3.

He is conscious that he has not been wicked, hence, he can not understand why God has afflicted him. His trust in God is not destroyed; but it is overclouded. Doubts and questions threaten to overwhelm him.

2. Eliphaz Replies. Chapters 4, 5.

The argument of all three of Job's friends is that suffering is the punishment for sin. Job is manifestly a great sufferer, therefore he is a great sinner. But the friends are too courteous to charge Job boldly at first, they state their theory broadly, and trust Job to make the application. Eliphaz is very courteous, "Why even the angels are not wholly clean in the sight of God. How, then, could man be? Job, were I in your place, I would appeal to the angels and see if I could find one who would espouse my cause. But I would know beforehand that no one of them would, and I would do what I am advising you to do: Commit my case to God."

3. Job's Reply an Appeal for Pity. Chapters 6, 7.

In chapter 6, he reaffirms his innocence and laments that his friends have not helped him: in chapter 7, he addresses God, describing his terrible condition and pleads with God to explain the reason for this affliction. He questions God: (a) Is he so dangerous that God must set a watch over him? (b) What, after all, is man in the sight of God? (c) Suppose he has sinned, why can not God forgive him?

4. Bildad Defends God. C. 8.

Bildad comes at once to Job's plea against God. He affirms the rectitude of God in general and in particular, as a discriminating rectitude which rewards the innocent and punishes the guilty. Job's children were slain, therefore, they must have been guilty of deadly sin. Job is suffering, therefore, Job has sinned. Let Job accept his chastisement and profit by it.

5. Job Appeals to God Against the Justice of Gildad's Charges. Chapters 9, 10.

This reply to Bildad seems also to touch upon things said in the speech of Eliphaz. Job starts with a sneering allusion to the maximum of his friends. He asks, "How can a man be just with God?" (9:2). How can a man make his righteousness appear, though he has it, seeing God's might will overpower him in all his attempt to substantiate his righteousness? This idea runs through the whole of chapter 9. After a slight pause in his thought, Job now, with a boldness which could have been induced only by his great suffering, presumes to attempt to explore the divine mind in search of some defect in God which might lead Him to afflict and destroy an innocent man in a way so different from His former treatment of the same man. Baffled in this effort, he leaps to the desperate conclusion that God was good to him in former time only that at last his present torment might be the more grievous to endure.

But it is back at 9:33 that there is wrung from Job a cry which all the world has ached ten thousand times, ten million times, "There is no daysman betwixt us, That might lay His hand upon us both." There

is no arbitrator, there is no umpire, there is no mediator betwixt us, That can lay His hand on God and His remaining hand on me and bring us together into one. No one who can go between man and God, no one who can speak for God to man, and for man to God. Here is the cry of the anguished soul for the Christ, the Prophet of God, the High Priest of Man. Perhaps Job never knew that God was waiting only the fullness of time to send the one for whom Job's soul was sobbing, in order that God's will for man might be made known: for Job had not even the books of Moses with their predictions of the coming daysman. The book of Job is thought by competent scholars to be the oldest writing in our Bible, so that Job lived and wrote before anything else of our Bible came into being. Then his cry for a Savior is a cry natural to the human heart, and is an evidence that all the world of men of all time is troubled by the same need, and that His coming in the fullness of time was the one event in which all men have interest, and provided the salvation for which all people sigh.

6. Zophar Rebukes Job. Chap. 11.

He is the least considerate of Job's friends. He believes in giving Job the word with the bark on it. Job has insisted on his innocence in the face of the orthodox opinion of his friends, and was boldly excommunicated with God for His treatment not only, but has expressed a desire to meet God face to face and reason the matter out with Him. Zophar is deeply shocked at Job's "boasting," and wishes that God would meet Job as he has requested, and teach him a bit of sense. When has Job the notion that any man has a right to call God to account for His actions, Zophar would like to know.

7. Job's Reply to Three in One: Pleads Not Guilty. Chaps. 12-14.

Here we find Job on the frontiers of despair. Hope is gone. Despair is the state into which a mind is plunged when pushed into the extreme of grief. Job now comes to realize that his friends do not understand him. They have left him in his grief, because they think he is in the wrong. He will not say he is guilty where he knows he is innocent. Everything upon which he might have relied for support has failed him, yet he does not curse God. He denies that his friends or their creeds are right, but he declares that God will be justified.

III. The Second Cycle of Addresses. Chapters 15-19.

1. Eliphaz Shifts the Ground of (Continued on page 15)

EYE COMFORT

Relieve irritation due to over-use, exposure to dust, glare.

JOHN R. DICKEY'S EYE WASH

refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.

DICKEY DRUG COMPANY, BRISTOL, VA



10c

25c

alotabs

BILIOUSNESS

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

Reports

Be sure and send us a report of your Vacation Bible school. If you need a blank, write us a card and we shall gladly send you one or more. We surely want all schools held in our state this year to be in our final report, and the only way we can do this is for you to send in yours.

It helps your school and our state work for all schools to be reported. If your school has already been held, and you are not certain about the report, check on this and be sure. Then, send it in if it has been overlooked.

—o—

Most Encouraging!

The comments that are coming to us on the reports of the Vacation Bible schools are most encouraging. The indications are that the schools of this year are by far the best we have ever had, both in attendance and also the general effectiveness of the work done.

Quite a number of our larger town churches that have never before had a school are doing so this year, and most glowing reports of these are coming to us. One pastor said they had started something they would have to continue each year now.

That is exactly as it should be, for the blessings of these schools to our boys and girls can never be estimated. It is not at all too late yet to plan for your school. July and August brings in many of our very best ones. Plan for it. Write the Sunday school department for free promotional literature.

Also, as long as they last we shall be glad to lend free of charge some Vacation Bible school books that we have on hand. Write us if you want to borrow a set for your school. First come, first served.

—o—

July Builder!

The July issue of the Sunday School Builder is a splendid one. It is one of a series of articles on "Teaching Doctrine in the Sunday School" by Dr. Boone. Another on "Using the Bible" by Mr. J. C. Hockett.

Then, too, there is a very fine article by brother Otis Perry, our Mississippi State evangelist. We shall want to read all these, and the many other helpful parts of the issue, and especially will Mississippians be interested in the good contribution by brother Perry. Read it!

—o—

Don't Forget!

July 14-19 is Sunday School Week at Ridgecrest. That is like President Hoover's prosperity, "just around the corner."

Plan to attend, superintendents! Let's give them the largest crowd of Mississippians ever. We want superintendents, teachers, officers of the school, and associational officers especially.

Get up a car load and divide the

EVANGELISM ON THE COAST

—o—

It has been my privilege recently to help in two evangelistic campaigns on the Coast. One in Hardsboro and the other in the Second Church, Biloxi, the Rev. E. S. Flynt is pastor of both churches. I fear far too few of our people realize the vast importance of keeping these and other Coast church fields financially supported and operating. The Catholics with their well equipped and attractive church buildings, together with the worldly element with their inviting road houses are pouring millions of dollars into this desirable section of our state. The two churches just mentioned, along with Pass Christian and Bay St. Louis, of which churches Rev. Allen is pastor, are mission points in almost every respect. Their converts are hand picked and their trained leadership takes years to develop. The Wesley House, once operated in a vigorous manner by the Methodists, supporting their work in East Biloxi, has practically ceased to function. Baptists are moving into these localities more and more but the field is so wide and houses so scattered until a pastor can not reach his possibilities without sufficient financial remuneration from some source and since support from the board has been drastically reduced, it makes it impossible for a car to be operated as it should be.

While with brother Flynt and his good wife in the meetings we conducted a V. B. S. in connection with the revivals. My wife accompanied me, playing the piano, helping with the work in general and teaching in the Bible school. We had five professions of faith in Hardsboro and eight additions to the Second Church in Biloxi, one coming by letter. In both meetings we had Catholics to attend and by the grace of God we won some of them to Christ. One man, an ex-convict from the Atlanta penitentiary, put his faith in the Lord and is gloriously happy.

I shall ever be indebted to Pastor G. C. Hodge of the First Church, Biloxi. He showed us every courtesy, attending every meeting in both fields on every occasion when his own program permitted. The work of the First Church of Biloxi is in the best shape it has been in years. Pray for these fine pastors who are laboring under difficulties that few of our state realize.

I began July's work in Morton, leading the singing and young people's work for Rev. D. A. McCall as he did the preaching. Closing there I went to Monticello and began a revival for Dr. McCall while he closed the Morton campaign. I stayed in Monticello until Wednesday night. From there I went to Harmony church, Jones County, with Rev. Burl Massey as pastor. There I found an untiring and well informed pastor who knows his job and

expense. It will not be much. And it will offer the combination of a great spiritual feast, mental expansion, and physical rest and relaxation. Take advantage of this great opportunity at Ridgecrest, July 14-19.

Write Mr. Perry Morgan, Ridgecrest, N. C., for reservation.

his people. Previously I held a meeting for brother Massey in his South Laurel church. Members of these congregations drove great distances to be with me in other meetings. Some drove to Pine Grove church, Smith County, and others came to the Coast, accompanied by their pastor. While on the Coast I spoke twice over radio station WCGM, bringing the morning devotional.

I will be very glad to hear from pastors about some early 1941 dates if they are interested. From February through May is open at this time but I can't promise how long they will be.

M. E. Perry, Evangelist.

—BR—

WHY I BELIEVE IN THE COOPERATIVE PROGRAM

By James Thorn

—o—

"In unity there is strength" and "in a multitude of counsel there is wisdom," hence I believe in the Cooperative Program because it is the whole program of Southern Baptists united. It includes all the three-fold gospel of preaching, teaching and healing: missions, education, and benevolence. It includes all the needs of humanity, body, mind and soul: material, mental, and spiritual; past, present and future; children, youth and adult; state, home and foreign; men, women and children; all nations, kindred clinics and tongues.

There is nothing that a Christian wants to do for the Christ of his soul that cannot find channels in this program. He can do everything the world needs through his church, and his church can find a complete field of activity in the Cooperative Program.

This program will never be what it should be until the pastors give themselves whole heartedly to it, giving the people of their churches the information necessary to interest and enlist them in the many phases of our mission enterprises.

This Cooperative Program is scriptural; that is the main thing. It is regular. "Upon the first day of the week." It includes every mem-

ber, "Let each one of you." It is proportionate, "As He may prosper." It is exclusive, "No collections."

"Let every one of you," God's people, "bring in the whole tithe." God's money, "Into the storehouse." God's church, "The first day of the week." God's day. Let God's people bring God's money into God's house on God's day for the spread of God's kingdom unto the uttermost parts of the earth until He comes again.

—BR—

LAUREL FIRST CHURCH

—o—

Twenty-two young people from the Laurel First Church arrived safely back home last week from the Ridgecrest B. S. U. Retreat. They had complete charge of the evening service last Sunday, each one speaking for just a moment on "What Ridgecrest Meant To Me." The testimonies of those young lives preached the most inspiring sermon these mortal ears have ever heard. They caught a vision of what a Christ-filled life is like. They saw that such a life is superlative, triumphant, useful, and happy to a degree of which they had never dreamed. They came back determined to live that kind of life, to put Christ first and above all. Who can estimate the worth to a church of twenty-two young lives resolved to let Christ have full sway! This trip was planned as a substitute for our annual Youth Revival, and a very valuable substitute it proved to be. Did they enjoy it? So much so, that they have begun already to save their money for next year. We hope Dr. Frank Leavell will let us come again.

Fred G. Scholfield.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

SKIN IRRITATION
ITCHING and BURNING of
SKIN IRRITATION
Gently cleanse affected parts and
quickly relieve fiery torment with
RESINOL OINTMENT AND SOAP

Kennington's

"Mississippi's Best Store"

—JACKSON—

Always For
QUALITY
and NEW STYLES

SECURELY GUARDED

W. W. Weeks

Dr. Weeks was a master of sermonic structure; his sermons are always scriptural, timely, practical, positive, spiritual, devotional, scholarly, and evangelistic. This new volume more than sustains the high sermonic level of his former books. These are model sermons. \$1.00



GRACE ABOUNDING

J. E. Skinner

The author has shown us how "the whole counsel of God" can be declared fully, yet winsomely. Each doctrine is clearly defined, fully illustrated and completely fortified by scriptural references. It is informing, convincing, and comforting. A great book of doctrinal preaching. \$1.00



BAPTIST BOOK STORE

500 EAST CAPITOL ST.

JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

There is a small voice inside us that will help to keep us in the right way if we will just listen to it and obey it. If we refuse to listen to it, it will become discouraged and stop warning us. This small voice is called conscience. A young mother was talking to her three little girls one day about conscience and trying to explain to them about the help that it could be to them. Wanting to be sure that they understood, she asked the youngest, aged four and a half, "Joan, do you have a conscience?" Little Joan nodded her head. "Can you hear it speak to you?" her mother again asked. "Yes, ma'am," answered Joan, "and I know what the devil says, too." What do they say?" Mother wanted to know. Then little Joan replied, "Conscience says, 'You better get up, Joan, and get ready for Sunday school. Hurry, up so you'll be on time,' but the devil says, 'Aw, Joan, go on and read the funny paper. You needn't hurry, you'll get there all right.'" If you and I listen we can hear conscience trying to lead us the right way, but if we are not very careful the devil will be whispering in our ear too. I hope we'll heed only the voice of conscience.

With love,

Mrs. Frances Steele

—o—

Vardaman, Miss.,
June 23, 1940.

Dear Mrs. Steele:

We have not written to the Children's Circle in a long time. My two sisters and brother and I used to be called Jeannie Lipsey Club No. 20.

We have had a two weeks' Bible school in our church. The enrollment was ninety-nine and the average attendance was eighty-six. We had a good time and learned many things.

My older sister, Ruby Fay, and I are planning to go to the G. A. camp at Oxford this week. We are expecting four or five girls to go from here.

Enclosed you will find one dollar for the orphanage and scholarship fund.

Love to you and the Children's Circle,

Voncile Haire.

Voncile, we have missed Jeannie Lipsey Club No. 20, and are happy to hear from one of its members again. Perhaps your good example will inspire some one else to do likewise. Thank you very much for this fine gift. May you have a delightful camp.—F.L.S.

—o—

Morton, Miss., Rt 1,
June 26, 1940

Dear Mrs. Steele:

I am a little girl eleven years old and will be twelve July 19th. I was promoted to the eighth grade in school. My brother's birthday was May 31st. He is nearly two years older than I am. We both go to Sunday school and are in the Junior department. I am the president of our class. Our pastor's name is Rev. G. Sansing. I enjoy his sermons very much.

My daddy was in an accident Tuesday night. He got bruised in five or six places. The lights snapped out on him and the car fell over in a ditch. It turned around and was headed back home. One axle was broken, the glass in the windshield shattered and the fender bent. All the tires were still all right. He hasn't been able to return to work yet.

Your friend,

Daisy Lucille Cooper.

We're hoping that your father is entirely recovered from his accident

now, Daisy. We welcome you to the circle.—F.L.S.

—o—

Pelahatchie, Miss.,
June 27, 1940

Dear Mrs. Steele:

I want to become a member of the Children's Circle.

I am a nine year old girl, and I will be in the fourth grade when school starts.

I have a mother, daddy, and two very dear grandmothers. I don't have any brothers and sisters as I am the only child.

I go to Sunday school every Sunday. Our pastor's name is Rev. M. C. Hughes. Our meeting starts the first Sunday in July.

I am sending ten cents for the orphans.

Your new friend,

Barbara Sue Fikes

Thank you, Barbara Sue, for this gift. You are graciously welcomed to the Children's Circle.—F.L.S.

—o—

Box 207,
New Albany, Miss.,
June 28, 1940.

Dear Mrs. Steele:

This is my second time to write. I am sending the answer to Mrs. C. A. P.'s questions. The book in the Bible that is called the love story of the Bible is Ruth. The name of the lady that lay at a man's feet and became a great grandmother of a great king was Ruth.

Your friend,

Lois Callicutt

We'll let Mrs. Cap pass on your answers, Lois. I believe I'd give you 100%. Come again.—F.L.S.

—o—

Noxapater, Miss., Rt 2,
June 28, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl seven years old. I go to school at Liberty Consolidated School near Noxapater. I will be in the third grade when school starts. I have never made anything except A on my report cards.

I go to church at Liberty Baptist Church. My Sunday school teacher is Mrs. Carter. I love her lots. I go to B. Y. P. U. too. I am sending ten cents for the orphans.

Your new friend,

Sammie Joy Ray

Sammie, you have one of the best records at school that I've heard of. That is something to be proud of. Keep it up. We appreciate your gift.—F.L.S.

—o—

Rural Route No. 2,
Grenada, Miss.,
June 28, 1940

Dear Mrs. Steele:

We have been taking the Baptist Record for two years. I enjoy reading it very much.

I belong to the Hardy Baptist Church at Hardy, Miss., and go almost every preaching Sunday. Our pastor is Rev. O. B. Beverly.

I am fourteen years old and will be a freshman in Grenada High School when school starts.

Next time I write I will try to send some money for the orphanage.

Sincerely yours,

Juanice Collins.

Juanice, we'll be glad for you to send an offering when you can, but don't fail to write the circle just because you can't send something. We prize all of our members.—F.L.S.

—o—

Magee, Miss.,
June 30, 1940

Dear Mrs. Steele:

This is my second time to write you. I read the Baptist Record ev-

ery Thursday. I enjoy it very much. I am going to try to answer Mrs. C. A. P.'s questions.

1. Ruth is called the love story of the Bible.

2. Ruth is the lady who lay at a man's feet and became a great grandmother of a great king.

Sincerely,
Margaret Myrick.

Margaret, we are pleased to have another letter from you and glad to have your answers. Watch for Mrs. Cap's reply.—F.L.S.

—o—

Water Valley, Miss.,
Route 3,
June 27, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I go to Sunday school each Sunday I can, and church when we have it.

I am asking some Bible questions. 1. Why did the Lord reject Saul from being king? 2. Whom did He choose in his place and why?

I am answering Mrs. C. A. P.'s Bible question. 1. The book of Ruth. 2. Ruth.

Your new friend,
Louise Hamlett

You are keeping up the good work, Louise. I'm glad you answered Mrs. Cap's questions, and I hope that we'll soon have some correct answers to yours.—F.L.S.

—o—

Harperville, Miss.,
July 1, 1940.

Dear Mrs. Steele:

This is a letter from the Junior "Loyal" G. A.'s of Harperville. Each month we try to do a personal service, so for the month of June we are sending twenty-five cents to be given to the orphanage or where you feel it is most needed. It is not much, but perhaps we can do better another time.

Sincerely yours
Mrs. S. I. Smith,
G. A. Counselor and
Harperville G. A.'s

These gifts which come daily are a great blessing to the work, Mrs. Smith, and we are grateful to every loyal G. A. who had a part in this one, and to you for leading in this good work.—F.L.S.

—o—
Gloster, Miss.,
July 1, 1940.

Dear Mrs. Steele:

You will find enclosed one dollar to be divided between the J. E. Byrd Memorial and the B. B. I. students.

We have twenty-two members in our Junior department.

Several weeks ago we had a daily vacation Bible school in our church, which was enjoyed by all who attended.

Sincerely yours,
Alice Adams, Junior
Dept., Gloster, Miss.

How we wish that we could sufficiently thank every person, teacher or pupil, who had a part in this donation! We are deeply grateful for this help which comes from an active department, Miss Alice. We wouldn't fail to thank those who inspire the young folks to good works, either.—F.L.S.

—o—
Weir, Miss.,
July 1, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl eleven years of age. I am in the seventh grade at school. I am visiting my grandmother. She told me about the children's page and I read four. I live at Ashdown, Ark. I want to know if I can join the Children's Circle. I am sending 10 cents for the orphans or where needed.

Your new friend,
Ella Jo Ming

Ella Jo, we are giving you a very special welcome as a friend from Arkansas. May we thank you and the grandmother, too, for the gift and interest!—F.L.S.

—o—
Columbia, Miss.,
July 2, 1940.

Dear Mrs. Steele:

Enclosed you will find a check for

four dollars from the Daily vacation Bible school. The children brought an offering for the orphans each day and were very glad to do so.

With love and best wishes,
Nell Kendrick, Sec.

Miss Nell, we think you must have had an excellent D. V. B. S. We appreciate your sending the offering to the orphanage through the Children's Circle. Thank you.—F. L. S.

—o—
Merigold, Miss.,
July 2, 1940.

Dear Mrs. Steele:

This is my first attempt to write to the Children's Circle. I am a little girl nine years old and I will be in the fourth grade next year. I go to Sunday school every Sunday. My teacher is Mrs. Helen Prewitt. I surely do love her. Our pastor is Rev. Joel Sturdivant. We all love him. Rev. E. D. Estes organized our church and Sunday school. We thank God for such a wonderful man. We also had a vacation Bible school. Brother John Farmer was our teacher. He did a wonderful work. We are thankful for what he did. I must stop for this time.

A new friend,
Lilla May Seymour

Lilla May, we are happy to make your acquaintance. You must come again.—F.L.S.

—o—

Dear Mrs. Steele:
I noticed in the Baptist Record that you have been receiving some "big half dollars." I'm sure these must be those that I sent and I'm indeed glad to know that they are so deeply appreciated.

"Just a cheerful giver." It's nice to find another silver half dollar in this letter too, "Cheerful giver." The Lord loves a cheerful giver and we do too. Thank you.—F.L.S.

—o—
Prentiss, Miss.,
July 2, 1940.

Dear Mrs. Steele:

I am a girl almost twelve years old. I will be in the sixth grade when school starts again. Miss Alice Polk will be my teacher.

We take the Baptist Record every week. I read the circle when I can. I have five brothers and two sisters living. I have two pet cats and one hen but my three month old brother is the sweetest pet of all. His name is Willie Ray. My birthday is August 19th. I hope to send a birthday offering by that time.

Your new friend,
Dorothy Mae Polk.

Dorothy Mae, a baby brother beats any pet in the world, doesn't it, unless it's a baby sister. We'll say "happy birthday to you" in advance.—F.L.S.

—o—
Jackson, Miss.,
July 3, 1940.

Children's Circle:

Please accept our thanks for your contribution of \$34.75 to the Building Fund and \$20.35 to the general support fund for the months of May and June.

Your continued interest and support is deeply appreciated.

Sincerely yours,
W. G. Mize, Supt.
Baptist Orphanage.

FINANCIAL REPORT FOR JUNE
Special to Orphanage—
J. L. Club No. 1,

F. M. Henley, leader..... \$.50
Eunice Maurine Barber 10
Int. Dept., Waynesboro S. S. 50

(Continued on page 13)

NOW MANY WEAR

FALSE TEETH WITH MORE COMFORT

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FAS-TEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor," (denture breath). Get FAS-TEETH at any drug store.

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

Report On District Conventions

Last Friday closed the series of District Training Union Conventions and for those of us who attended all of them it was in a way a sad day. We had learned to love each other and the separation was not pleasant. The best of friends must part and so on Friday night the seven of us went our ways with a prayer of thanksgiving for the fellowship and opportunity of service.

The conventions were up to par in every way, and those of us who have been attending the meetings for years believe the results will be lasting. Certainly no better program of entertainment, inspiration, mission information and practical methods conferences have ever been given.

Miss Dorothy Faith Patterson responded to the call for service when Mrs. Frank Lee fell ill and could not make the tour, the other six who were announced as making up the party were all "present and perfect." We are indebted to these for their unselfish services and want them to believe that they were the means of a blessing to hundreds.

Each convention was a mountain top experience. The weather kept many away who we feel would have otherwise attended, but on the whole the attendance was good. The largest attendance was at Salem church in Walthall county. The large auditorium was completely filled at every session, morning, afternoon and night. More than five hundred were served dinner, and yet there was food! In the matter of paid registrations the convention at Bude, District 15, was the best, a packed house participated in the program throughout the day. Perhaps next to the largest in attendance was District 12 held at West Laurel. District 7 at Vardaman was second best in point of paid registrations, but all were good and we are grateful to our host churches for the fine entertainment, and to our leaders for their cooperation in every way.

We list here the officers for another year:

District 1: President, Clifton Tate; Vice-President, J. W. Cook; Secretary, Miss Louise Harrell; Leader, Miss Mary Virginia Bennett.

District 2: Pres. Ellis Sylar; Vice-President, C. W. Baldridge; Secretary, Miss Carolyn Templeton; Leader, Miss Clarice Conner.

District 3: President, K. R. Cofer; Vice-President, A. J. Cole; Secretary, Miss Amy Lee Step; Leader, Mrs. P. T. Smith.

District 4: President, L. R. White; Vice-President, H. L. Harris; Secretary, Miss Evelyn Dunn; Leader, Miss Vera McCain.

District 5: President, L. A. Pyle; Vice-President, J. R. Haynes; Secretary, Miss Ruby Talbot; Leader, Mrs. R. H. Winter.

District 6: President, C. E. Patch; Vice-President, Robert Moore; Sec-

retary, Mrs. A. W. Price; Leader, Miss Louise Smith.

District 7: President, R. B. Patterson; Vice-President, L. F. Haire; Secretary, Mrs. Fred Allen; Leader, Miss Frances Lippincott.

District 8: President, A. H. Chidress; Vice-President, Willis Brown; Secretary, Miss Annelie Kirkpatrick; Leader, Miss Auline Hiatt.

District 9: President, D. I. Young; Vice-President, Herman Teal; Secretary, Miss Bertha McKay; Leader, Mrs. Earl Guyton.

District 10: President, H. D. Jordan; Vice-President, F. M. Britt; Secretary, Mrs. Pauline Russell; Leader, Mrs. B. F. Duncan.

District 11: President, R. A. Morris; Vice-President, Jack Dear; Secretary, Mrs. Sidney Hickman; Leader, Mrs. W. H. Johnson.

District 12: President, M. C. Keen; Vice-President, O. P. Moore; Secretary, Miss Iva Ball; Leader, Mrs. C. W. Thompson.

District 13: President Wallace Harrell; Vice-Pres., B. F. Smith; Secretary, Miss Eunice Smith; Leader, Mrs. G. C. Hodge.

District 14: President, J. R. Rogers; Vice-President, C. P. Wells; Secretary, Miss Margaret Pittman; Leader, Mrs. Isaac Brumfield.

District 15: President, J. D. Griffin; Vice-President, C. C. Moore; Secretary, Miss Katherine Perkins; Leader, Miss Reta Hughes.

We hope every member of every union will have a part in the free-will offering being taken throughout the Northern and Southern Baptist Conventions for the British Foreign Missionary Society. This society has over four hundred missionaries who are in dire need. The society asked the Southern Baptist Convention to loan them \$250,000, but we did not have it to loan, so the convention is asking every Baptist to make an offering, free-will, to be sent to the Society that they may be able to carry on their work in these stressful times. Send your offering through your church to Rev. D. A. McCall, Box 530, Jackson, Miss. If it has not been taken up in your church you be the one to present it that all may have a part in this worthy cause.

Twenty-two new unions for May and 21 for June is our record in Mississippi. 1,520 awards were issued in May and 843 in June. These mark progress and show that more people are becoming interested in the things of the Kingdom.

Cooperation Plus

Mr. W. B. Lowry of Meridian is the Associational Sunday School superintendent and is busy at the job of promoting the Sunday school work in the association, but that is not all. His statement is that the best way to solve the problem of teachers and officers for the Sun-

day school is for a church to have a good B. T. U. and so wherever he goes he promotes the Training Union work also. Recently he reported "seeds sewn" in Rock Hill church—the result is a fully graded Training Union with the five departments. Miss Elaine Bangham was elected as director; J. R. Davidson, B. A. U. president; Mrs. Archie Speed, B. Y. P. U. counselor; Mrs. Cleo Rivers, Junior leader; Miss Lillie Giles, leader of the Story Hour. This is what we call cooperation plus and thank brother Lowry for it.

Why not have a study course using soul winning books just before your meeting, and another following the meeting using books on Church Membership?

New Prospect Baptist Church Has B. T. U. Study Course

The Junior and Senior B. Y. P. U. methods course has just been completed at New Prospect Baptist Church. Miss Almeta Reeves taught Young People's Manual, and Miss Aronelle Lofton taught the Junior Manual. There were about forty people attending each night. A Senior, Intermediate, and Junior Union was reorganized, and a Story Hour and B. A. U. was added. Mr. Millard Smith was elected B. T. U. director. The successful week of study and fellowship together ended with a delightful social.

Off For Ridgecrest—Want To Go?

Just a week before the bus starts rolling for Ridgecrest. If you have not made reservation for a seat on the bus better write Mr. Earl Clark, Box 530, Jackson, today. The minimum expense will be \$22.50. This includes transportation on bus, registration fee, room in cabin and board in hotel dining room, meals en route and two nights hotel en route. Ten full days, two going and two coming and six in "the land of the sky."

QUINCY, FLORIDA

Perhaps the Baptist Record family and the brotherhood of the state would welcome a word from a native son who, along with several others, is serving in the good state of Florida. Anyway, I am taking the risk.

I came to Quincy the first of October 1939. The Lord has been gracious and good and the people have been cooperative in these months we have had the joy of laboring together. Every activity of the church has enjoyed the blessings of God—the Sunday school, the Training Union, the Woman's Missionary Union, the finances, and the membership roll, there having been something like 140 additions.

Perhaps the greatest blessing, aside from the salvation of the lost and the purely evangelistic, has been in the finances. Early in February the church adopted a new financial plan. The old plan did not bring in sufficient income to take care of the outgo, even with the mere pittance given to missions. Something had to be done. We put on a stewardship campaign, urging the people to tithe, and they responded wonderfully. The plan be-

came operative and effective March 1. We began the new plan with an indebtedness of approximately \$800. We closed the books June 30 with everything paid, the payroll, bills, missions, etc., and we sent Dr. Britain, our state secretary a check for \$114.20—we have more than doubled our gifts to the Cooperative Program, though we are not yet giving what we should—with a balance of \$228.00. Truly, God has been good and the people cooperative.

I trust the work in the Magnolia State is enjoying the favors of God. I read with interest of the work there weekly through the columns of the Record. It is good to know that Secretary McCall is carrying on so valiantly and so effectively.

Blessings on you and the brotherhood of the state. B. C. Land

BRO. GEORGE E. FARR

Brother George E. Farr passed away Thursday morning, July 4, at the Baptist Hospital, Jackson. Funeral services were held Friday at the Forty-First Ave. Baptist Church in Meridian, conducted by Rev. Carey Dearman of Cuba, Ala., and Rev. J. L. Boyd of Meridian.

Brother Farr was born at Holly Springs, lived for many years at Meridian and since 1927 has lived with his son, Rev. E. I. Farr, at Sandersville. He would have been 70 years old in November. Surviving are his widow, two daughters, Lilla Mae Farr and Mrs. Quentin Smith of Round Pond, Ark., two sons, Rev. E. I. Farr of Sandersville, and Rev. E. C. Farr of Starkville.

Brother Farr was for 21 years chairman of the Board of Deacons of the Forty-First Avenue Baptist Church.

CHILDREN'S CIRCLE

(Continued from page 12)

Beatrice Alliston	10
Giver unknown .....	.25
Edna Ruth McNeal .....	.10
Oak Grove S. S. (for building fund)	7.65
Joyce James .....	.10
Mrs. C. A. P. .....	.50
Doris Musgrave .....	.10
Playmate Club, H'burg	1.00
Linnie Maud Lee .....	.10
Margarette Boydston .....	.05
Kathryn Dell Robinson .....	.10
Rosie May Jones .....	.10
Melba Peagler .....	.10
Nine Jean Baker .....	.10
Patricia K. Cain .....	.10
Mary Anne Ponder .....	.15
Mrs. U. S. Bridges .....	.50
Voncile Haire .....	.50
Sammie Joy Ray .....	.10
Barbara Sue Fikes .....	.10
F. L. S.	1.50
Total.....	\$14.40

J. L. Club No. 1 and F. M. Henley	\$ 1.50
Int. Dept. Waukesha S. S. .....	.50
Giver Unknown .....	.25
Mrs. C. A. P. .....	.50
William B. Skelton .....	.25
Mavis Moody .....	.10
Bettie June Palmer .....	.05
Ramona Ray .....	.10
Dorothy May Doler .....	.10
Mrs. Ulysses S. Bridges .....	.50
Voncile Haire .....	.50
F. L. S.	1.50
Total.....	\$ 5.85
Total contributed during mo...\$20.25	
Disbursed:	
To Mr. W. G. Mize, Supt.	
Baptist Orphanage	\$14.40
To Mr. W. W. Hamilton for	
B. B. I. Scholarship	\$ 5.85
Total.....	\$20.25

MY FIRST CONVENTION

—o—

E. D. Solomon in Baptist Witness

First experiences are always interesting. They have a lasting impression and influence one's course in life. It is interesting to try to remember events, persons and happenings. Our first State Convention was in Grenada, Miss. We were a student in Mississippi College. We cooked for seven other ministerial students.

When our supply of groceries were short we went out foraging. We went to the State Convention in Grenada, Miss., and told the convention our boys ate peas for breakfast, drank water for dinner, and had a swell time for supper. They laughed heartily. We were amazed but plead on for our "poor preacher boys." That was our first convention talk. It stirred the preachers up to quite a discussion on ministerial education. The great old Dr. J. L. Johnson, Sr., made a fiery speech and took up a collection. We were a fair example of the need of ministerial education. A demonstration is better than an exhortation.

A. A. Lomax, D.D., was president of the Convention. He was a man who sent his "D.D." degree back saying, "I am a country pastor and do not need this Doctor of Divinity. It is like a curl in a pig's tail. More style, but no more pig. My ministry needs everything but style. Give it to some city pastor." After our speech, he said "Brethren, you are going to hear from this boy some day." He did for we held several meetings for him. He was a mighty man and a great preacher. We courted his beautiful, red-headed daughter. She fell from the ministry, showed good sense and married a lawyer.

R. W. Merrill was pastor of the entertaining church and called the name of every preacher in the Convention. We have been delightful friends all these years. He is still preaching the Gospel in Texas in a mighty way. We have held three meetings with him.

Oscar Haywood preached the annual sermon. It was personified eloquence. We reported to the students: "The sermon was like the beautiful song of a bird. When the bird was gone nothing was left or like a meteor flashed and went out." We were greatly excited. Charges of heresy were made against Dr. M. T. Martin and he was excluded from the Convention. His defense speech captured us. But we kept quiet, lest we be excluded from the synagogue.

That was the first time we saw and heard J. W. Lee, now of Batesville, Miss. He is eighty and still going strong. Several years ago we were in a gracious meeting with him. He knows and preaches the Gospel as few men do and can. He does not have to go to heaven to be a saint.

We met a mighty country preacher named Joel D. Rice, of Cascilla, Miss. He was a farmer, county superintendent of education and pastor of many churches. He wrote a poem about "the wisdom of Solomon asking for peas and getting pennies." He asked us to hold a meeting at

Cascilla during Christmas week. It was an event in that community. Who ever heard of a meeting during Christmas week? Summer time was meeting time. He had organized Cascilla church 20 years before and no one had ever helped him in a meeting. He always did his own preaching. The weather was good and the roads dry and the schools closed. What a meeting we had. We helped him many times in several places.

One day he said, "Young man, do you want to be a success in the ministry?" "Yes, brother Rice." "Don't get mixed up with calico." Again he said, "Do you want to be a useful man?" "Sure." "Be careful about money." Yet a third time: "Do you want to be a good minister of Jesus Christ?" "I certainly do." "Be diligent. Where women and money ruins ten, indolence ruins a thousand in the ministry." We thank God for such advice. We can never estimate the influence of this mighty man in our life.

At this convention we stayed in the home of Mrs. E. A. Meaders, and they became life-long friends. Her son, Egbert, now lives in Miami, Fla. He is a member of Riverside Baptist Church. Her oldest daughter, Mamie, married Dr. Thomas Purser. He was a deacon in First Baptist Church, McComb City, Miss., where we were pastor for four years. Her daughter, Jennie, married Mr. Walker who was our delightful helper in Hattiesburg, Miss., for six years. But best of all, her beautiful, brown-eyed cousin, Miss Mae Sherman, was in the home at the same time. We courted her several years. When we finished college and the seminary and was called to the pastorate in Clarksdale, Miss., we went back to Grenada and Dr. R. W. Merrill married us in the First Baptist Church. Four years later he buried her from the same church.

We met in that convention Dr. W. H. Whitset, president of the Seminary in Louisville, Ky. He knew us when we went to the seminary and carried us to his home. We became the Sunday school teacher of his son and enjoyed the fellowship of that home many times.

Dr. R. J. Willingham, secretary of the Foreign Mission Board, was there. We saw his tears and heard his pleas for a lost world. He told a story of a Georgia farmer. This old farmer was driving him to an appointment to preach. He said, "Bob, I don't believe in furin missions. You are wasting your life." As they drove on he told the farmer the story of the conversion of an old Chinaman. After a long silence, the farmer said, "Well, I believe in that," and gave him a donation. In the seminary we roomed with Dr. Willingham's son, Calder. Calder went to Japan as a missionary and died a young man.

This convention has meant more to us than any meeting we have ever attended. The contacts and ac-

quaintances we made have stayed with us all these years.

You remember the magnificent church building in Grenada burned some time ago. Dr. Glen Eric Wiley, formerly Palm Avenue Church, Tampa, Fla., is now pastor. They have already started the erection of their new building. We were ordained to the gospel ministry in that church. Dr. W. A. Hamlett, pastor of Groveland, Fla., was at one time our pastor in that church.

We cannot help from being somewhat sad, for the delightful friends made at that convention are all gone except R. W. Merrill and J. W. Lee. We want to write some day about our ordination.

—BR—

DIGEST REPORT OF COMMISSION OF AMERICAN BAPTIST THEOLOGICAL SEMINARY

Nashville, Tenn.

E. P. Alldredge, Chairman

—o—

Under the presidency of J. M. Nabrit, the Seminary has made some distinct gains the past year. Regular seminary students reported, 47; gain of six over last year. Total number, including night students, extension department and training school, 123; last year, 78; total gain, 45.

Improvements to physical equipment have been added during the year to the amount of \$5,000, including additional land to campus, now approximately 49 acres, a caretaker's home, etc. The Seminary's property is now evaluated at \$103,213.60. The caretaker will not only operate the truck and poultry farm, but will also teach in the Seminary.

The total receipts from the Southern Baptist Convention this

year have been \$10,596.84, a gain of more than \$1,000 over the previous year. The O. L. Hailey Student Aid Fund, \$10,041.88, brings in about \$460 a year, inadequate to meet the needs. In addition to this fund the Seminary has 34 scholarships, which aid as many students. A supporting scholarship of \$160 will provide \$20 a month. However, most of the students get by with \$100 a year cash.

One of the big needs listed, in addition to more scholarships, is a \$125,000 chapel and library building.

—BR—

RAYVILLE, LA.

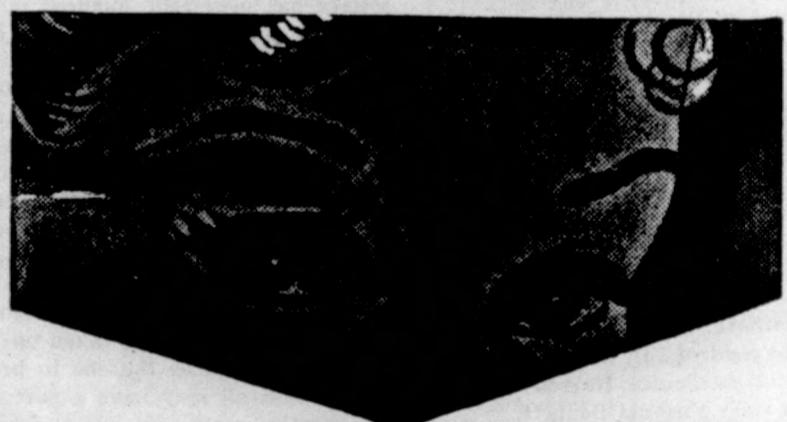
—o—

We have just closed one of the finest Daily Vacation Bible schools in our church, which it has ever been my privilege to witness. We had a faculty of 37, led by Mrs. B. D. White, as superintendent. All the workers were faithful and willing, the students came in great numbers from the very first day, the hand work was superb and the church auditorium was filled with members of our church and many visitors for the commencement program Sunday evening at the preaching hour. We all feel that it was a great blessing in many ways to our church and community.

John H. Hooks, Pastor.



Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

SUNDAY SCHOOL LESSON—
(Continued from page 10)

Attack Upon Job. Chap. 15.

Eliphaz attempts to convince Job by appealing to observation and experience, that the relation between sin and suffering is constant; where sin is suffering follows, and where suffering is, sin has always gone before. The gentleness and dignity of Eliphaz have now given place to warmth of feeling, and he speaks to Job very plainly.

2. Job Calls God to Witness Against His Friends. Chapters 16, 17.

3. Bildad Reasserts His Previous Assusations. Chapter 18.

Job has stung Bildad, and he replies to Job in an angry tone, rebuking Job severely for the line of defense he has chosen, and restating his doctrine of retribution, describing fully the punishment that overtakes the wicked, putting into the sketch a number of details intended to suggest to Job the application to his own case.

4. Job is now haunted by the feeling that in all of God's wide universe he has not left him a single friend. God has denied him, stripped him, persecuted him, and wounded him to the death. All whom he has loved have turned against him. Under the pressure of these intolerable thoughts his mind is so far from sinking into the lethargy of despair that it is aroused to the utmost possible activity, and achieves its noblest triumphs. Some way of escape from his misery, some light in the darkness, some truth to live by, he must find, or perish. He sees no pity in the faces of men who have learned to persecute him like God. If he could but leave a true record engraven on the rocks—but what is the hope of posthumous fame to the man who is now stricken and afflicted, whom nothing can console but the friendship of God? It is in this extremity that Job's faith performs its greatest miracle. Job believes that he is about to die, and his conscience declares him innocent. At the thought of this innocence there is a mighty resurgence of his faith in God, a faith which mounts into the full assurance that after his death, God will appear among men as his vindicator, and that he will be recalled from the grave to hear his innocence proclaimed, and to see the face of his Redeemer.

Job is positive that his Redeemer lives, "Behold, even now, my witness is in heaven, And He that voucheth for me is on high." There is no question of doubt here: Job is declaring a positive conviction.

"I know that my Redeemer liveth, And at last He will stand up upon the earth: And after my skin, even this body, is destorted, Then without my flesh shall I see God, Whom I, even I, shall see, on my side, And mine eyes shall behold, and not a stranger." (19:25-27). Here is Job's confession of faith in a coming Redeemer, a confession born out of the depths of Job's awful suffering, a vision of the coming Christ of God, caught by the tear-filled eyes of Job from the depths of the devil's valley of despair. Satan had brought Job low, and from the deep down, Job had seen the coming Savior, and confessed a faith in

THE BAPTIST WORLD
ALLIANCE IN WAR TIME

—o—

Doctor J. H. Rushbrooke, President of the Baptist World Alliance, in addressing the Southern Baptist Convention at Baltimore, referred to the work of the Baptist World Alliance since the Atlanta Congress. That great assembly, he said, was the largest world gathering ever held by any non-Roman communion. It would already have yielded larger fruit if the war had not intervened. Nevertheless it has been followed by untold blessings. We have now an international committee of the Alliance on Evangelism; it has been impossible to carry through the worldwide cooperative effort for which we hoped, but there is—especially in my own country—a new sense of the supreme importance of direct and continuous endeavor to bring men and women face to face with the supreme claim of the Lord Jesus Christ. We have now an international women's committee of the Alliance; in spite of the war, its organization has been all but completed, so that it will function through Baptist women of every part of the world. The young people's committee of the Alliance has been greatly strengthened by associating with it representative young people throughout the world, and even in war time they are holding together and looking for the larger opportunities of peace. He could speak of many other matters but he wished to make it plain that the Baptist World Alliance has not been put into cold storage "for the duration." On the contrary, the outbreak of war brought new calls. He had sent out a reminder to Baptists of all parts of the world that they are one in Christ and that no calamity in the earthly sphere—not even war—can weaken or destroy their spiritual, inward, God-created unity. Not only this; the real brotherhood of Baptists was illustrated by the fact that British Baptists are helping to sustain German missions in British governed territory. The Alliance has had much to do in assisting refugees from Spain, Austria, Czechoslovakia, and Poland, and within the last few weeks a new swarm of refugees from Holland and Belgium has needed advice and assistance. Both in Britain and the United States the Alliance has helped; and in this country, Doctor Lewis is gathering and spreading information to prepare a way for a wide enterprise of material relief as soon as opportunity offers.

Until now the full work of the office in London where the headquarters of the Alliance has been located for thirty-five years has been maintained. Indeed, it has never been more busy than since the beginning of the war. But the blitzkrieg disturbs normal working conditions, and therefore the Executive

Him, which, for clarity and positive character, has been the model through all the brightening millenniums. The hopes of Job are our hopes now: the faith of Job is our faith now. "If Christ be not risen your faith is vain. But now is Christ risen from the dead, and become the first-fruits of them that slept.

Committee while retaining the London office has arranged for the opening of a temporary office in Washington, at which Dr. W. O. Lewis, as general secretary, will carry on until he is able to take up residence on the other side of the Atlantic.

Meanwhile, the work of defending religious freedom, in which the Alliance has always taken a great part, has been carried on vigorously and with encouraging success. Something has been done for Spain in that connection. But Doctor Rushbrooke's own efforts have been devoted to Roumania. "At the end of last year," he said, "a sympathetic Minister of Cults came into office in Bucharest. I wrote him in December, suggesting that the questions between the Baptists and the government might be settled by applying the law adopted in 1928, after I had discussed the issue with the foreign minister Monsieur Titulescu. This law had, however, never been applied. The minister took my letter as a starting point for a new study of the question, and he himself told me that the decree he issued in February was based on the representations which I had formulated on behalf of the Baptist World Alliance. His decree was the first of such documents that was not repressive, and it went so far as to admit the status of Baptists as a recognized Christian communion throughout the whole land. But serious questions were still left open, and so, in spite of the war, I crossed Europe in April and visited Bucharest and saw all the ministers concerned. Results were exceedingly happy, and I believe that it is the sincere purpose of the government of Roumania and of King Carol himself, who took a close interest in the discussions, to insure for our people a firm basis for lasting freedom. No one can be certain that the old intolerance will not reassert itself; but, as I look back upon his struggles and sufferings of the past twenty years, I am happy indeed to have been an instrument of the Alliance in securing these most promising developments."

—BR—

PASS CHRISTIAN

—o—

I have been kept so busy that I have not had time to write about the work here-for sometime. We appreciate the interest many have expressed about this field and the desire to hear about it. We tried to give all the emphasis we could to the loyalty idea and we hope some good was done. We are now planning to have Vacation Bible schools and revival meetings.

There are many things that make our work difficult. We are already seeing the effect of the war. Some of our people are unemployed and we often wonder how they live at all. What has been going on has taken out of many people the spirit of initiative and left them with a kind of hopeless attitude. Something has happened to many people who have been on the WPA and the various forms of relief. They seem to have lost interest in the church and its work. Then we have a shifting population. We have lost some of our

best people in the last few months. When we lose a good member and worker here it hurts. It is hard to keep the work built up on this account. Often we have to start all over again. But we are not discouraged. This is a mission field and we have to be content with doing mission work and passing on to others the fruit of our labors.

We will appreciate a continued interest in the prayers of those who have been interested in this work and in missions. Pray for our meeting which begins here July 11 to continue to July 19. It seems to me that if there ever was a time when we ought to press the work of winning the lost it is now. We can't save everybody but we can save some "pulling them out of the fire."

I appreciate the fine work you are doing in editing our paper. I get much food for my soul from it each week.

—W. S. Allen.

BAPTIST WORK PROSPERS IN
CHILE

In Temuco, our great school center the school property is nearly double what it was three years ago and the course much higher. This has been accomplished under Miss Agnes Graham's efficient and devoted leading. It is warmly evangelistic. Four Baptist churches grow in the city. Brother Cecil Moore baptized seventy-five last year, many of them students won in school evangelism. I have been told that there is now not an hour in Sunday's radio program in South America when the Gospel is not on the air and much of the preaching is by noble Baptist voices. Brother W. G. Maer is found all about over the vast adjoining territory, heartening the churches, winning the lost, training the saved. Three fine papers send out their monthly leaves of healing from the literary achievements of the group.

Santiago is rejoicing over the new missionary families—three of them—and the new building for Seminary and the new training school.

—Dr. W. C. Taylor, Secretary to Latin America. Rio de Janeiro, Brazil. (F.M.B.)

BABY CHICKS

Clayton's Famous Strains

U. S. Approved, Pullorum Tested

BABY CHICKS

Are

Sensationally Low Priced

Get Southern Acclimated Chicks backed by world renowned blood-lines and eighteen years experience in successful Hatchery Operation.

★ ★

80,000 CHICKS PER WEEK

Makes possible our low prices
and prompt deliveries.

★ ★

Send for Price List and Catalogue
Today. Address—

MISSISSIPPI HATCHERIES
Box 1125
JACKSON, MISSISSIPPI

**FELLOWSHIP CHURCH B.Y.P.U.
LAUDERDALE COUNTY**

—o—

The Fellowship Church B. Y. P. U. meets every Sunday night with an enrollment of over thirty members, and on the average ninety percent of them are present. Almost every member takes part at least four times during the quarter and about eighty-five or ninety percent keep up with their daily Bible reading.

New officers, which was almost a re-election, have been elected for this quarter. They are as follows:

J. T. Shadows, President.

Fred Reid, Vice-President.

Mary Ella Kinard, Sec.-Treas.

Myrtle E. Snowden, Group Captain No. 1.

Myrtle Johnson, Group Captain No. 2.

Mrs. Thelma Blackwell, Junior Union Leader.

Mr. Allen Reid, Bible Quiz Leader.

We now have a Junior Union with about fourteen members and have obtained religious material for them.

Most every Wednesday night the members of our Union meet at the church to practice songs for the next meeting. In this way we are improving our B. Y. P. U. and making it more interesting, and we hope to continue to grow better.

—Mary Ella Kinard.

BR

WILL A MAN ROB GOD?

—o—

Southern Baptists—

Per capita income, \$324.00.

Southern Baptist membership, 4,595,602.

Total income of Southern Baptists, \$1,490,624,902.00.

Tithe would equal \$149,062,490.20.

Total gifts of Southern Baptists, \$32,265,687.00.

Total gifts per capita, \$7.44.

Southern Baptists robbed God of \$116,795,803.00.

Mississippi Baptists—

Per capita income, \$324.00.

Mississippi Baptist membership, 272,281.

Total income of Mississippi Baptists, \$54,225,648.00.

Tithe would be \$5,422,564.80.

Total gifts of Mississippi Baptists, \$1,484,803.95.

Total gifts per capita, \$5.45.

Mississippi Baptists robbed God of \$3,937,760.85.

Mississippi Baptists are below the average in gifts to the amount of \$1.99.

BR

G-MAN TO SPEAK AT SUNDAY SCHOOL RALLY IN LAUREL

—o—

Laurel, Miss., July 9 —(Special) —Mr. A. C. Rutzen, head of the F. B. I., New Orleans Branch, will address an assembly of Intermediate boys and girls, and Sunday school leaders, at the West Laurel Baptist Church, Laurel, Miss., Sunday afternoon, July 28. This is an unusual opportunity for the youth of Southeast Mississippi to hear of the dangers of crime in their midst.

Rev. James H. Street, host pastor, and Mr. Waddell Valentine, host Intermediate superintendent, have made plans to welcome some 1,000 Intermediate boys and girls, pastors,

superintendents, officers, and teachers to the Intermediate Sunday School Rally. Baptist workers from all this section have been invited and are expected to attend.

A feature of this meeting will be a radio interview dealing with questions and answers about Intermediate Sunday school work. Problems peculiar to Sunday school workers, and successful methods will be discussed.

All interested persons of all denominations are invited to attend.

John A. Farmer, Mississippi Intermediate S. S. Leader.

BR

**S. S. AND B. T. U. ATTENDANCE
JULY 7**

Jackson, Calvary	794	122
Jackson, Davis	188	89
Jackson, Griffith	659	293
Jackson, Southside	80	
Bethel No. 3, Sunflower	83	
West Laurel	502	
Hattiesburg, Main St.	382	142
Eupora	113	
Crystal Springs	353	121
Sardis	126	
Morton-Springfield		
June 30	110	
Bethlehem-Choctaw	20	
New Zion, Copiah		
June 30	79	
Goodwater, Lauderdale	38	
Ramah, June 30	90	
Cross Roads, Webster	71	
Enterprise	74	36
Bethlehem, Jones	83	68
Corinth, Tate St.	116	17
New Zion, Copiah	84	
Springfield, Morton	142	
Union, Newton Co.	150	44
Concord, Franklin Co.	80	
Vicksburg, First	394	183
McComb, First	434	93
Ramah	82	
Double Springs	40	
Heuck's Retreat, Lincoln	75	

BR

The fifth Sunday meeting of Tate County Association was held at the Evansville Church with good attendance, a sumptuous dinner and an excellent program. Sermons were delivered by brethren Claude Howe and Muskelly and the afternoon meeting featured a splendid presentation of Brotherhood work by the Baptist Brotherhood of Senatobia.

BR

SUBSCRIBE FOR THE BAPTIST RECORD

SHORTER COLLEGE

STANDARD liberal arts college for women.

ACCREDITED by southern and national accrediting agencies.

DEGREES OFFERED: A.B. in the academic departments, including speech; A.B. in the music department with a major in music; also Mus.B. (piano, organ, voice, violin, public school music). Courses in art, physical education. Average of one instructor for ten students.

BEAUTIFUL hill top location in foot hills of the Blue Ridge mountains of northwest Georgia. SCHOLARSHIP, CHARACTER, CHRISTIAN CULTURE in a happy and congenial environment are basic in the Shorter College program.

For catalogue and additional information write to

**PAUL M. COUSINS, President
Rome, Georgia**

The Barrel of Meal Shall Not Waste...

(I Kings 17:14)



The obedient but stern old prophet was yonder by the brook Cherith. Twice daily the ravens brought him bread and flesh, and he drank from the brook.

But alas, a devastating drought began to encompass the land! Rain ceased to fall, and the brook dried up.

Then the Lord sent Elijah to Zarephath, assuring him that He had commanded a widow there to sustain him. When he found the widow, she had only an handful of meal in a barrel, and a little oil in a cruse. A poor widow! A meal barrel nearly empty! But the Lord promised that "The barrel of meal shall not waste."

The Lord has ordained that Southern Baptists shall become their prophets (I Cor. 9:14). When these modern prophets become disabled through disease or accident, or grow too old to withstand further the burdens of an active pastorate, salaries from their churches may cease or dry up. But the **Ministers Retirement Plan** is a barrel of meal that will sustain them until the Lord calls them home. Surely every informed church in Mississippi will count it a blessed privilege to contribute to this barrel of meal, so that it shall not waste.

For application blanks or further information, kindly write to

D. A. "SCOTCHIE" McCALL

Corresponding Secretary and Treasurer

The Mississippi Baptist State Convention

Baptist Building

JACKSON, MISSISSIPPI